

TRAINING ADULT COMMUNITY VOLUNTEERS AS MENTORS IS NECESSARY
FOR LIFESTYLE CHANGES IN IMPROVISED NEIGHBORHOODS
IN LONGS, SOUTH CAROLINA

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ABSTRACT

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The context of this project is the impoverished neighborhoods surrounding Chesterfield Missionary Baptist Church in Longs, South Carolina. The problem is the children are not receiving the educational enrichment they need to set goals or aim for better lifestyles beyond their area of poverty. If adult volunteers participate in a mentoring training program, then they will process the knowledge and skills to serve as mentors for the surrounding community. Because the volunteers participated in a mentoring training project, they will possess both the knowledge and the skills to serve as mentors in the surrounding community.

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INTRODUCTION

Arriving in Myrtle Beach after my second retirement, from the United States Air Force in 1990 and from a government contractor in 2015, my mind was far from attending any schooling. I had been mentored in both the coaching of Boy's High School Basketball and a Division III college Men's Basketball Team. My dream was to continue becoming involved with basketball in Myrtle Beach. I spoke with a local boys' basketball coach and he asked me to submit my application to the Board of Education. The application came back denied with no associated reason. Next with Coastal Carolina University in the area I spoke with the head coach of the men's basketball team. He advised me that he had a full staff and no openings at this time. At that time my wife and I were looking for a local church to join and participate in their activities. While speaking with one of the pastor's he asked me a question about my seminary training. I told him that at this time I had attempted twice to attend a seminary to further my spiritual education. He advised me with this new time on my hands I should now take the time to complete this seminary level education. He recommended United Theological Seminary in Dayton, OH. So, I submitted my request to join the Master of Ministry program and was accepted. At no time did I see myself going any further after gaining that degree. Yet here I sit in my sixth semester having endured truly a mountain experience in the doctoral program. There were times that I experienced the joy of the work completed in my first three semesters. Then the mountain climb became more difficult as I had to re-examine

my approach to the subject and I also most considered quitting the program. But God is a God who brings us into rocky places where He can show to us that He stands with me and encourages me to fight on for it will be by His strength that I will prevail.

This doctoral thesis and project are rooted in the belief that God has unexpected participants willing to learn skills that could allow them to be mentors to youth and young adults in their community. I shared the need seen in Elijah at Mount Carmel. He thought he stood alone in his battle against the religious priest of Baal. God who had already demonstrated His power to Elijah in the three years of drought and the miracle of the widow's meal, that He was a God of miracles. And as Elijah at Mount Carmel watched in awe as the prophets of Baal cried out to their god to consume the sacrifice with no results. The Elijah bounced by the earlier miracles rebuilt the altar of the God of Israel and placed upon it a sacrifice and then after digging the trench and dousing the altar with water, cried out to God that He would demonstrate His power before a backsliding people. God sent fire from above and consumed the sacrifice the altar, and the water in the trench. Despite his victory, Elijah thinking he was alone, fled before the threats of Queen Jezebel. In hiding God revealed Himself again to Elijah that he was not alone, but there were others, like himself, who had not worshipped Baal.

After sending invitations to twelve members of the context, only three consented to participate in the project and by project's end I was down to only two. Yet these were sufficient for the implementation and completion of this project. I thought I stood alone but God had in His plan all those that I needed. So, with the project completed on Training Adult Volunteers Mentors, I stand with this document preparing to move forward. Below is a summary of the six chapters included in this document.

Chapter one, Ministry Focus, gives a description of my spiritual journey. One that begins not behind a pulpit preaching but as a young eight year old who initially invites Jesus into his life as Savior and Lord. The ministry focus provides some of my early involvement in the church and its effects on me as a teacher and a young adult. It addresses my refusal to accept my call to the ministry until I could run no more and submit to that calling. I did not windup pastoring a church, but God adapted my military commitment to the teaching and preaching of God's Word. And along the way individuals pulled me under their wings and mentored me resulting in me becoming a better preacher. And thus, this document addresses mentoring and how I have expressed the use of mentoring in the Biblical, Historical, Theological, Interdisciplinary, and Project elements of this document.

Chapter two, Biblical Foundation, addresses a biblical relationship mentoring has manifested itself from God first mentoring Adam in the garden of Eden to God mentoring Noah in the building of the ark. Mentoring the Book of Proverbs. examples are found in the Psalms as well as is found in the Psalms. The biblical passage that is explored is Proverbs 2:1-5.¹ Through exegesis and word study, the theme of a father mentoring his son is explored.

Chapter three, Historical Foundation, examines some of the history and mentoring examples are explored in both the religious and secular world. Discussions on the origin of the terms and actions we call mentoring is explored. From Aristotle to the Boys Club

¹ Proverbs 2:1-5, English Standard Version. Unless otherwise noted, all scripture references in this document are from the ESV.

of America, mentoring has helped to equip further discussion on democracy and actions that would lead to keeping young men out of trouble by the intervention of caring men.

Chapter four, Theological Foundation, is explored in this unit. Systematic theology and Practical Theology are shown as key tools in explaining the theological usage of mentoring. From systematic theology showing God's outreach to man and practical theology where man's outreach to man through the leadership and power of the Holy Spirit who through spiritual mentoring provides the tools allowing Christians to put in practice the Great Commission to "[g]o therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matt. 28:19 – 20a)" Enter God's Word into the heart, the mind and the results is action as Christian mentors to the lost as God reached out and mentored to them.

Chapter five, Interdisciplinary Foundation, examines the failure of secular mentoring programs due to lack of continuity in the mentoring experience. It also addresses the involvement of youth and young adults in the social aspects of their community and the lack of involvement usually leads to a continuation in poverty. And finally, how a lack of mentoring supports the school to prison pipeline where unmentored individual find they are being pushed into circumstances of failure that makes them great candidates for the school to prison pipeline.

Chapter six, Project Analysis, gives an overview of the challenges experienced by this doctoral project with the failure of the church context to become involved with the project. The time taken by the Project Manager to design and put in place the elements of the project and then provide instruction to those willing to participate. Problems with

changes in church schedule led to changes in presenting sessions of training that pushed the project beyond its initial completion date of October 31, 2021, to November 10, 2021. Despite all the problems the project was completed, and training was received by those who took the time to attend and become involved. Materials were provided so that the information could be used by the participants at a later time to further involve other not taught during the project implementation. The goal of Training Adult Community Volunteers to be mentors was successfully accomplished.

CHAPTER ONE

MINISTRY FOCUS

The Encyclopedia Britannica defines poverty as,

the state of one who lacks a usual or socially acceptable amount of money or material possessions. Poverty is said to exist when people lack the means to satisfy their basic needs. These may be defined as narrowly as ‘those necessary for survival’ or as broadly as ‘those reflecting the prevailing standard of living in the community.’ The first criterion would cover only those people near the borderline of starvation or death from exposure; the second would extend to people whose nutrition, housing, and clothing, though adequate to preserve life, do not measure up to those of the population as a whole.¹

Many who live at or under the poverty level are victims of a systemic governance and economic structure which seeds power to those who are endowed with the most resources. There is and historically has been a plan in place to deny access to disenfranchised groups, especially people of color, the very rights prescribed to them in the Constitution of the United States of America. While much attention is focused on the plight of many poor African Americans, data reveal that poor Whites are also victims of these same systemic injustices. Poverty is all encompassing; its effects are harmful to individuals, family, community, and society. The term poverty level and poverty bar are used interchangeably throughout this paper to refer to roadblocks put in place to prevent upward mobility to those who lack the means to satisfy their basic needs. As a result,

¹The Editors of Encyclopaedia Britannica, “Poverty,” Britannica, <https://www.britannica.com/topic/poverty>.

those who fall below the poverty bar have their chances for success in this society minimized.

Today, there remains a need to move disenfranchised groups above the poverty bar. Attention must be given to developing structures which incorporate activities that represent hope and relief to those who fall below this poverty bar. These activities, when ingrained into the community, will have the power to change not just the direction of life but also promote a higher value of self-worth necessary for successful living.

Implementation of any new project must first convince the context or group affected of its value as a method for change. Various governmental resources participating in this activity financially must be convinced that results will lead to increased positive outcomes such as less prison-bound individuals. Investment in the proposed actions will result in a slow but steady increase of citizens who are able to contribute to the success of a community. These actions will further interrupt the cycle of poverty by reducing dependence on a welfare system which often handicaps its members from developing the skills necessary to move above the poverty bar.

The concept design to promote the movement of individuals beyond the poverty bar is multi-phased. Initially this activity will affect a small number of individuals at or below the poverty bar as a model, but as success of this activity is realized, a larger scope can emerge, and include a greater number of participants. The program design incorporates dealing with the challenges of setbacks often present in working with a new model. As those leading the activities find ways to overcome these setbacks, the larger scope of activity will be better prepared for success.

To see individuals who were written off as non-contributors to society begin to crack the code of poverty is both exciting and enticing. Just as a butterfly emerges from its cocoon and transforms into a new being, individuals from poverty will have opportunities to experience the beauty of success and respect of themselves and others. The reproduction of this process in others will be the crowning result of a successful program, one that will reduce the number of individuals who inhabit the position of at or below the poverty bar.

Context

The context includes the following data by age for percentages of poor male residents below the poverty level:

- 54.7 % under five years of age
- 0% at five years of age
- 62.6% six to eleven years of age
- 36.5% twelve to fourteen years of age
- 23.3% fifteen years of age
- 29.1% sixteen to seventeen years of age
- 25.4% eighteen to twenty-four years of age
- 22.9% twenty-five to thirty-four years of age
- 17.3% thirty-five to forty-four years
- 23.9% forty-five to fifty-four years
- 3.1% fifty-five to sixty-four years
- 11.3% sixty-five to seventy-four years of age

- 11.3% seventy-five years and older²

The data reveals that individuals found below the poverty bar are not one-time participants but follow in the steps of the generation(s) behind them. Generational poverty is poverty that is passed from parent to child. The reasons for parents in poverty include inadequate educational skills, persons with disabilities both mental and physical, or a lack of desire to move out of their situation. Diminished desire to move out of their situation removes the desire in their children to do better.

For example, children see their parents receiving compensation in the form of a welfare check that is insufficient to cover household expenses. The check for little or no work is received but not earned and only pays for minimal expenses but just enough to get by. Children viewing this situation question why they should participate in a 9 a.m. to 5 p.m. workplace where rules and regulations govern participation, when they can do little of nothing, yet survive. Through the effects of the dependence on welfare, the potential for a change in financial status is thrown away and the drive or desire to do better by the rules of society is reduced by this welfare mentality.

Also, when children see the images of individuals driving big, fancy, and binged-out cars, flaunting gold chains or other expensive jewelry, acquired as the result of involvement in the drug industry, they think that is a way out of their poverty situation. Once they become involved in the glitz and glam environment, they then realize that this industry has a dog-eat-dog mentality, a survival filled with life and death risks. They live on the edge of life every day, not knowing when a bullet from a rival gang or being

²“Longs, South Carolina (SC) Poverty Rate Data,” City-Data.com, Advameg Inc., <http://www.city-data.com/poverty/poverty-Longs-South-Carolina.html>.

apprehended by the police will end this method of prosperity and results in death or imprisonment. When children try to make positive choices to do well in school, they are often met with disdain and rejection from their friends. In order to fit in, children sometimes choose the road which ultimately leads to failure, just to maintain relationships.

Relationships between men and women in poverty can also be problematical. Lack of respect within the family group is a struggle. Men not committed to assuming responsibility bear children because they can, with no sense of financial or relational support for the children they conceive. Why make a commitment to a long-term binding relationship when you can have all the benefits without making a binding agreement?

Women who have fallen prey to such men only see day to day survival by any means possible. Some women opt to give up their precious bodies given to them by God to use in prostitution to gain favor in the community or pay bills. Some are so young and ill-prepared to parent their children because parenting skills were never learned.

There was a time in our past when the above circumstances were not always the case. Samuel DeWitt Proctor describes it this way:

The people that mattered most to us in our youth believed in the simplest virtues of honesty, sobriety, thrift, kindness, charity, and mutual respect. They abhorred dishonesty, boasting, unkindness, disloyalty, and sloth. Although such virtues bear no ethnic label, we learned them as patented human behavior from steady, predictable, devoted black Christians.³

It was not always easy being one of the Proctor boys. The old folks pointed me out as Reverend Hedges' great-grandson, which meant that my behavior had to be irreproachable. Even worse, many of my teachers had been students of Grandma's. So, I had to live up to Hattie Ann Proctor's formidable reputation. It was incredible how we learned to handle the paradox of being

³ Samuel DeWitt Proctor, *The Substance of Things Hoped For: A Memoir of African – American Faith* (Valley Forge, PA: Judson Press, 1999), 16 – 17.

compelled to hold our heads high with expectation and hope, while the social landscape was etched with denial and rejection.⁴

My dad made it perfectly clear that there were two kinds of people: those who tried to live with moral accountability and those who did not. Over and over in my childhood my parents talked and demonstrated the distinction between the behavior of church people – those who reflected a self-affirming approach to life – and the behavior of the unchurched.⁵

Being a part of a segregated black community also had its benefits. Blacks living in other segregated communities around the country also made the best of their situation. They turned to each other and their neighbors and began to embroider the simple functions of life with a style and tempo that suited their taste and nourished their hope. In effect, they were creating a new black American culture that allowed them to survive with sanity in a hostile environment.⁶

There are keys found in Proctor's statements that allowed a people not long out of slavery where they had no control of their day-to-day activities, but followed the direction of their master, to now take control of their lives. The first key was that the Proctor boys had people close to them in their lives that became examples for their own living. In reality, they became their mentors. A mentor's role can be defined as one who teaches, guides, and helps to shape the professional and non-professional growth and learning of the mentee and to serve as a positive role model.⁷ They believed in certain virtues that were not dependent on where they lived, or the level of education achieved. It became the bed rock of this community and was held dear by most who lived there.

The second key was they were expected to do well. They were reminded by neighbors of those who blazed a path that they now benefit. Songs such as the Negro National Anthem was more than just a song, but it reflected the dark past as a people

⁴ Proctor, *The Substance of Things Hoped For*, 18.

⁵ Proctor, *The Substance of Things Hoped For*, 19.

⁶ Proctor, *The Substance of Things Hoped For*, 20.

⁷Office for Alumni Affairs & Career Advancement. *Harvard TH Chan School of Public Health: The Mentor – Mentee Relationship* (Boston, MA: Harvard University, 2015), https://cdn1.sph.harvard.edu/wp-content/uploads/sites/36/2016/06/The-Mentor-Mentee-Relationship-Handout_October-2015.pdf.

African Americans have endured yet longed for a future that they would not see but their children would:

Lift every voice and sing,
 Till earth and heaven ring,
 Ring with the harmonies of Liberty.
 Let our rejoicing rise,
 High as the list'ning skies,
 Let it resound loud as the rolling sea.
 Sing a song full of the faith that the dark past has taught us.
 Sing a song full of the hope that the present has brought us.
 Facing the rising sun of a new day begun,
 Let us march on till victory is won.
 Stony the road we trod,
 Bitter the chast'ning rod,
 Felt in the day that hope unborn had died.
 Yet with a steady beat,
 Have not our weary feet,
 Come the place on which our father sighed?
 We have come over a way that with tears has been watered.
 We come, treading our path through the blood of the slaughtered.
 Out of the gloomy past,
 Till now we stand at last,
 Where the white gleam of our star is cast.
 God of our weary years,
 God of our silent tears,
 Thou who has brought us thus far on the way,
 Thou who has by Thy might, led us into the light.
 Keep us forever in the path, we pray.
 Lest our feet stray from the places, our God, where we met Thee.
 Least our hearts, drunk with the wine of the world, we forget Thee.
 Shadowed beneath Thy hand,
 May we forever stand,
 True to our God,
 True to our native land.⁸

To those in Proctor's community, these words were real and encouraging. There had past just over thirty-five years since the end of slavery and the memory of its pain and degrading lifestyle was still fresh in many minds. This song is proclamation of that

⁸James Weldon Johnson, "Lift Every Voice and Sing Sheet Music," Musicnotes Inc., <https://www.musicnotes.com/sheetmusic/lift-every-voice-and-sing/35314>.

sad past but also points in hope for a better path for those who will come after them. Yet as time marched on and those that once endured the pains of slavery were dying off, so was the power of the encouragement that they passed down to those living in the present.

They were the coals that were used to start and build a hot fire of hope. It had great meaning because of closeness of the experience. But as generation after generation came and went, the fury of that fire cooled as others moved further and further from the true experience. Today, slavery is just a topic that is learned in some schools and the power of living through it has been lost over the years. Yes, these coals have been so removed from the fire and now exist far from the blaze, that it has become cold. The true meaning, the true pain of experiencing slavery has been lost to those coming years after the event.

The words in the song penned by James Weldon Johnson touched me in a special way. I was particularly moved by the power of this song to those of Proctor's time. It was a special encouragement. Today, we are the cold coals. We stand and sing the song during Black History Month and at special occasions, but it seems as if we have no clue to the meaning of these words. We watch the cruelties of slavery through movies and television shows, but the pain of the whip tearing skin on one's back appears to be a faint reality to us, thus the passion once found in those who experienced and endured such treatment is lost to us today.

The third key in Proctor's story was that his parents talked and demonstrated a type of living in front of the boys, further examples of mentoring. It was not done one way today, and if situations changed, that way of doing things changed also. They were consistent in the portrayal of how life was to be lived no matter how the winds of life

blew on them, and it tended to be upbeat from the existing way of life. Do not remain in the economic environment you have grownup but seek a higher plane, to shoot for the stars, and if you miss them then shoot for the Moon. Be better than those who have taught you about life.

The fourth key was the value of community to not just the children but to young and old. “They turned to each other and their neighbors and began to embroider the simple functions of life with a style and tempo that suited their taste and nourished their hope.”⁹ It also allowed them to make the economic success of the group to overcome individual shortcomings. If I did not have something, my neighbor was willing to share it with me. It was like the church after Pentecost:

Now all who believed were together and had all things in common; and they sold their possessions and goods, and divided them among all men, as everyone had need. So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart. (Acts 8:28 New King James Version)

In today’s communities that live below the poverty level, not dependent on race, many if not all these four keys are missing. The result is a community where examples of mentoring are missing. The parents of these children are found with no drive to better themselves, no desire to change their environment, and no ways of preparing their children to face and overcome a world that views them through the lens of “less than.” They have failed as mentors to them.

⁹ Proctor, *The Substance of Things Hoped For*, 20.

Ministry Journey

My ministerial journey began with my mother taking me from the activities of the street to revival services at church instead. In her vision, she did not want me to pick up habits from the street like smoking cigarettes and drinking alcohol. She warned me about engaging in sex before I really knew what it was and stressed against the one-time threat of getting a young girl pregnant and become a father before my time.

As I turned my back on my street wise friends, I turned to the activities of the church to fill the void left by my friends' departure. The results of attending Sunday School, Baptist Training Union, and other church services prepared me to realize that I needed Jesus Christ as my Savior, and at the age of eight I confessed that profession. Unbeknown to me, the church environment and certain individuals within that framework were placing me in a mentoring experience. Further involvement in the church's drama club equipped me to feel comfortable speaking around large groups and was further sharpened through competition in oratorical contests. God was putting activities in place that would benefit my future preaching and teaching activities.

I was introduced to teaching in Sunday School by the Superintendent as a teenager in teaching Sunday School lessons to an eight-year-old class. The Superintendent later changed my assignment to teaching young adults who were my age. This allowed this group to hear the Gospel message not from an adult but from a peer. Later the Pastor elevated me to Sunday School Superintendent while I was attending community college. The use of its library helps me prepare lessons to be taught to the teachers on Saturday night, so they would be better prepared to teach their individual classes on Sunday.

During this time, a member of the community wanted to use sports to keep young African American men off the streets. He freely gave of his time to work with a small group of young men. He became a mentor for me during a time when I was having problems with my own father and our relationship. I am indebted to him for providing an arena in baseball, football, and basketball that became a safe house for those like me who participated in his program.

Not long after given the responsibility of teaching the young adults I was elected by this same group to be the President of the church's Youth Council. It was here that I was exposed to some of the workings of the church. As President, I would meet with the Pastor and the youth minister and plan worship services on Youth Sunday. The youth dominated the service through providing prayer at the proper time, giving church announcements of coming events, and assisting with the collection of the offerings. We did everything but preach the message, open the doors of the church, and present benediction at service end. It was during this time that I first felt the calling of the Holy Spirit to ministry.

As I look back over my life's experiences, I find that God has always made available an individual to mentor me. At many churches I attended it was the Pastor. I continued teaching young adults again in Sunday School at a church near the base I was stationed. It was a continuation of my desire to reach young adults with the Gospel and use it as an instrument of change in their lives. After several spiritual callings, I finally submitted and was Licensed to Preach the Gospel in July of 1971. My license only gave me permission to preach, but not marry, bury, or serve the Lord's Supper, for these duties belonged to an ordained minister.

While stationed in the Azores, I attended a Baptist Mission Church that provided worship and biblical classes to the military members and their families. The Base Chaplain allowed this service if an ordained minister was leading it. One day I was approached by the Pastor of this group, and he confided in me that he had received orders transferring him to a new duty assignment. If this mission church was to continue at his departure a new ordained minister had to step in and continue the function of the mission.

I returned to my home church and explained the problem to my Pastor. After some thought he agreed to convene an ordination council. He was familiar with my work in the church before going into the military. To prepare me for this next step, he gave me a stack of books dealing with church administration and the Baptist Ordinances. We prayed together. Later he informed me that a date was selected to be questioned by an ordination council.

My ordination depended on these ministers asking enough questions to be persuaded that I was qualified to advance. My Pastor informed the council that the only areas that I could not be questioned dealt with the use of the Greek and Hebrew languages because I had not had any education in those areas. Once the questioning was over, the council agreed to ordain me with all the rights and privileges of the office.

I returned to the Azores and assumed the position of Pastor to this all-white congregation. God had already prepared me for this encounter. While in high school I spent a summer assisting an African American cook at an all-white summer camp. There I began to understand the differences between the two races. While in college I was asked to be a camp counselor at an all-white summer camp. Little did I know at the time, these encounters were preparing me for this mission Pastorage.

My next duty station was at a base in upper Michigan. I worked with the Base Chaplain there in the Chapel since there were no black Baptist churches in the area. He later informed me that he was also leading a small Baptist Church off base and with his departure from the area at hand, ask me if I would step in and provide Wednesday Night Bible Study and preaching on Sunday morning. I agreed and found myself leading a small white group.

Also, there was a young woman and her son attending services. The median age of the congregation was around fifty to sixty. I felt that this young woman did not belong here but needed to find a fellowship where she could meet and have fellowship with other adults her age. She received my advice and left the church. Some of the members were so outraged that she left they terminated my services for them. About a year later I received a wedding invitation from this same young woman. I believe the main reason I was sent to that church was to encourage her to move on, and in doing so found a mate.

In 1980, I was transferred for a tour of duty in Korea. The Base Chaplain allowed service men who were ministers to lead some services. During a service away from the base, I noticed something different. I saw people shouting as if they were in the Spirit as the music was played, but once the music stopped, they stopped. When the music began again, they returned to shouting. I spoke to the other ministers about this event, and they had no problem with it. I could not understand how these men of God could condone truly an unspiritual act.

One Sunday, the Base Chaplain allowed an all-night worship service. During the service, each minister was given an opportunity to preach a message. During my preaching opportunity, I spoke out against this non-spiritual activity. It was not well

received and at my conclusion, I walked right out of the service. I felt that the truth had to be told and it did not matter how my brothers felt about me at the end. If error is not corrected, it will in time become fact. During my next duty assignment, I met with the Base Chaplain and asked him what was required for me to become a Chaplain. He said that I needed to be discharged from the Air Force, attend, and graduate from a seminary, and then request to become a part of the military chaplain service.

Being newly married and knowing I could not step away from the job that was providing financial stability, I had to decline the opportunity. Earlier, I visited a seminary within a hundred miles of the base. I spoke with counseling members of the opportunity for financial support to attend but was notified none could be provided.

In 1990, I retired from the Air Force. I continued to work for the government as a naval contractor. During this time, I became involved with a brother minister who had a desire to form a new church. His vision was realized when a Baptist group in the area decided to support his work. A new church was built in an area that had a potential for community growth. I supported his ministry by teaching Bible Study, preaching, and other duties provided as his assistant. During his leadership, he decided that all his ministers would attend a local seminary with the goal of achieving a master's degree in ministry. Supporting the government contract meant that I could be notified at any time of the day to pack my bags and travel to anywhere in the world to provide repair services. This activity prevented me from following my pastor's lead, and for the third time I missed an opportunity for formal training.

In 2015, I retired for the second time, but this time from the government contract. My wife and I moved to South Carolina to begin our new lives as retirees. My plan was

to contact the local colleges and public high schools to find an opportunity to resume my basketball coaching career. I had been an assistant coach at a county high school and then a Division III College and felt that I had the qualifications to continue coaching at my new location. I found that at each door I knocked, no opportunity was provided.

During this time, I was informed by a pastor from a neighboring church about attending United Theological Seminary and entering their Master of Ministry degree program. I followed up, was accepted, and graduated from the three-year program in May 2019. The cost of tuition was taken from my 401K retirement fund. It was a financial hit that I still have not recovered. I was given the opportunity to enter the Doctor of Ministry program at the seminary.

I had no goals for entering the program and was questioned by my wife on why I was entering the program. I told her I did not know other than I felt led to do so. I thought that maybe God was preparing me for an assignment in the future and if God had opened this door for me to go forward then He would also provide help with the tuition payments. I did not have any more reserves in my 401K, so these new funds had to come from another source. In my first semester I was provided \$1,500 in scholarship support and paid the \$3,000 balance. The future semesters I attend by faith believing that God will provide for my need.

Several events could have changed my path to ministry:

- being put in jail for stealing the candy from Acme Supermarket
- rebelling against my mother's direction for me toward the church and remaining in the streets with my friends

- getting the young lady pregnant in tenth grade, becoming a father before I knew what to do as one, and dropping out of school to support the mother and new baby
- being attacked by church members from that white church in Mississippi or being assaulted while walking railroad tracks to church

Any of these events would have changed my perspective on life, yet if I was really called to the ministry, God would have still made a way for that to happen. Saul thought his duty in life was to persecute Christians for their failure to continue in the way of the Jews and believing in this dead Jew called Jesus. Yet on that one fateful day, on the road to Damascus, it all was changed upon meeting that resurrected Jew, Jesus, and the rest is history. No matter how our plans change, God's final plan always prevails.

Developing the Synergy

Unknown to me at the time, my journey and ministry would come full circle. Growing up in Philadelphia birthed my ministry and provided the experiences that would be key to my future roles as leader and minister. Growing up in a nice neighborhood and then watching not just the buildings deteriorate, but the culture and the people also, planted seeds that birthed this synergy paper. If the neighborhood I had grown up in had not declined in my lifetime, then I could not understand why any neighborhood could. I would have lived a life parallel to Proctor's early life. The individuals in my neighborhood were concerned for each other. There were persons in the community like my sports coach, mentors at heart, that wanted any individual growing up in that environment to succeed. In my neighborhood material wealth was shared by those who

had it to share and freely given to those in need. It was not uncommon for neighbors to borrow cooking ingredients when they were in a pinch or just plain in need.

Proctor lived on a segregated island in a sea that kept the bad things in life at bay. It was as the Atlantic Ocean had successfully segregated the United States from many of the world's problems. It was only after the advancement of technology, that the United States could be threatened by foreign warships with the range to sail across the divide, or in the air, with airplanes and rockets shooting through the once protective expanse of the air and space. It had to understand this new world and achieve the means to do more than protect itself, but so excel that no one would dare draw arms against it, because those who would also know the dangerous consequences to such actions.

I wonder if Proctor's point of view would have been changed by living in the Deep South. There were common occurrences of lynchings of African American individuals. The Ku Klux Klan enforced white rule through fear. Living in Norfolk and Fredericksburg, VA, the reality of African American persecution could be toned down, making it seem there was no real threat to African American living. But the threat was real and began to invade his world when he learned of the firing of his black biology teacher.¹⁰ She was not fired due to incompetence, but because she took a stand against inequality in the pay system. When an African American teacher's salaries were compared to their white counterparts, their salaries differed for the same level of experience and qualifications. This would not be an isolated incident for him, for as he grew up and ventured outside his segregated community, he faced new challenges to his race and other abilities.

¹⁰ Proctor, *The Substance of Things Hoped For*, 27.

Had I remained in Philadelphia; I would most likely have become a part of the problem rather than the answer. My oldest sister remained with my mother who was getting frail as she aged. She had sons who grew up in this toxic environment and became introduced to drugs. This introduction led to one dying from a drug overdose, and the other incarcerated. My younger sister grew up there, got pregnant, and got involved in the drug world, which eventually took her life.

I have personally seen the results of continued exposure to life lived below the poverty bar. Not all who were presented with the challenges of poverty succumbed; there have been exceptions. Mothers, in the true definition of mentoring, have been driven to make sure their sons and daughters succeed and aspired for higher goals and expectations. Children, tired of watching their world try to destroy them, found ways to escape and move out of that picture. While some families have moved forward beyond the poverty level, many more have remained, and increased numbers of families added. The challenge to reduce the numbers of individuals and families living at or below the poverty level remains. Structural governmental and family dynamics changes must occur to reduce the numbers of individuals living at or below the poverty bar.

Sports and my Christian experience have served as catalysts for setting and attaining higher aspirations in my life. Together they served as platforms to provide hope and guide my forward movement to becoming a better me. My climb toward the ladder of success began with my father taking me to the playground and teaching me how to shoot the basketball. Although his instruction proved to be short-lived due to a rift in our relationship, I continued to persevere.

Mastering the skills of shooting did not come easy, but I did not give up when my shooting failed to do well. I just kept on shooting until my skills continued to improve and enhanced my confidence in myself and my ability to do well. Having a neighbor who served as a Christian mentor and coach provided me with a concrete picture of what a successful African American male looked like. The love and instructive criticism, laced with honey and bitters, built within me the self-confidence to resist failure and giving up. It taught me the valuable lessons about how to face a problem head on knowing that I would overcome it no matter how much time it took.

Sports taught me teamwork, the ability to work with others despite the differences we encountered. Being an introvert meant that this was a real challenge for me. I was at peace being alone with myself. Now, I faced the problems of relationships. How should I handle the bully? How should I handle the fear of ridicule, and not retreat to the loneliness where I found solace? Through teamwork I was able to find ways to encourage those with skill levels below my own to not get bogged down in the quicksand of failure, but know that if I made it, they could also.

Sports also taught me respect for myself and others. Joined with my ever-growing faith in God, I was able to embody the scripture, "I can do all things through Christ who strengthens me. (Phil. 4:13 New King James Version)" A high school advisor once told me that I would not succeed in college, and that I needed to go to a trade school to be a productive part of society. Because others believed in my potential for success, I rejected the notion of her prophecy. She did not know what I had been through, how these experiences, both failure and success, fueled my belief that I could succeed.

Sports provide valuable lessons in the art of peer and adult relationships. One must learn how to achieve a delicate balance with correction, conflict, respect, and patience. One must learn how to allow adults to be the boss and dictate direction.

Title IX legislation opened the door for women in sports. Women who now played together as members of teams had to learn to respect the game and each other. Opportunities emerged for coaches to develop young ladies from poverty areas and have shown them that they can be better. The coaches used sports to develop confidence in these individuals, respect for others, and a mind that nothing can stop them from being successful. A college basketball coach at a top university, has been successful in finding and developing young women who have lived below the poverty bar and fostering their skills. He took them under his wing and changed not just what they believed, but how they believed despite challenges posed by their home life, financial status, or color. Many would move on and play in the Women's National Basketball Association.

Women's sports offer the opportunity to change the way women view themselves and are viewed by others. Today, some women fall prey to false words of love. The man has only one thing in mind, get her to put down her defenses, so he can fulfill his sexual desires, often moving on to another prey. Should either of the women become impregnated, he drops her like a hot piece of coal. Now she, having lost respect in herself, either seeks someone to take care of her, gives up the child after birth, or seeks to use her body to provide a means for income. Sports provides a greater future; the opportunity for women to believe in themselves, respect self and others and aspire to greater heights.

Through sports, I have learned the true meaning of perseverance. When I was taking a physical before my eleventh-grade high school basketball season, the doctor found what he thought was a heart murmur, which disqualified me from playing any sport for the rest of my high school career. The disappointment could have caused me to go into a depression and seek out means of relief by drowning my problems in alcohol or taking drugs. Any of these options could have only caused greater future health problems. Upon entry to college, I decided that this diagnosis would not keep me down and challenged myself to compete in rowing, a high intensity sport. It was very difficult, but I survived and was better for knowing that the once devastating diagnosis would no longer prevent me from involvement in future sports.

I also experienced the need for perseverance in the college classroom. After enrolling in a Physics class, I had trouble with the math portion. Trying to remember certain equations and their applications at times bewildered me. I received a grade of D for my efforts. I should have been satisfied that the D was the best I could do and move on to another subject. No, it did not feel right, so I took the course over. The battles continued and at the end of the semester I received a grade of C. Sports, and my Christian faith would not let me throw in the towel. I fought and fought with the best I could give and reaped a better grade for my efforts.

Sports provided me with a framework for understanding the value of money. I truly witnessed and understood the reality of having to do more with less. I watched coaches as they replaced faulty equipment, covered the cost of meals when a team travelled away to play at another location, and paid other miscellaneous bills. College officials gave the coaches a budget to support the program and they had to make do. This

experience taught me how to prepare my own budgets to be successful with my earnings from work, a critical skill for students to also learn.

So often students from poverty enter college with minimal skills about managing finances. Decisions about expenditures are made with inadequate knowledge and many students find themselves out of money with outstanding commitments, or with heavy credit card debt. In reality sports, and all those I became involved with, became my mentors. Not all were involved in sports, but they used various situations both formal and informal to provide encouragement by their lives and the enthusiasm they that move them forward to success not just in the spiritual but secular also.

Conclusion

People presently living under the poverty bar must be convinced that there is a way out of their present situation. Individuals and families in generational poverty must be active participants in breaking this cycle. All groups at or below the poverty level must resist the challenge of remaining rooted in their present situation and conquer the difficult task of change. They must be able to look beyond their current situation and embrace the hope for a brighter future. No matter how bad the situation they are presently living, they must be challenged to want to become a part of a better way of life, not just for themselves but other relatives that may be living with them. Attention must be given to dispel negative thinking such as: we tried to get out but there were so many barriers to overcome, we just gave up and remained.

The use of mentoring as a preventive measure for individuals in poverty is the focus of this project design. It is steeped in the belief that given the opportunity to change

lifestyles, individuals will develop the skills and mindset to move beyond lifestyles defined by poverty. This project has a collaborative focus and involves the support of others working with target individuals from poverty to help them succeed. Many times individuals have difficulty meeting their outcomes when they face problems alone because they exhaust so much energy, enthusiasm, and hope. Failure ensues and there is nothing or no one to catch them or help them get over or around the barrier. Important to the success of this project is the utilization of trained individuals who will engage in a personal relationship with the target individual with the goal of overcoming poverty. These mentors must be willing to put the well-being of another first to ensure the start of a successful program. As the mentee becomes successful, they in turn can be trained as mentors and use the value of their experiences enlighten others.

The mentor will use the four keys pointed out in the Context section as the core components to restore not just the individual, but the community to life above the poverty bar. The first key is that an environment must be established where those seeking change can both find peace and protection from outside forces. The second key is that individuals/participants under the mentor's care are expected to do well. The third key is that the mentoring staff become examples of how to live a life above the poverty bar through teaching and explorations of critical life applications of this type of living. The fourth key is re-establishment of the positive value of community not just to the children, but for young and old.

The mentors will place the importance of involvement in sports programming that focuses on healthy lifestyles, including proper nutrition, body care, and exercise. It also encompasses mental well-being and fortitude, keys to decision-making, which will lead

to being successful not just in the arenas of baseball, basketball, soccer, volleyball, and other sports. Good decision making will play a major role in elevating individuals above the poverty bar.

In closing, I would like to add the words of Joseph Waller:

When there is synergy, individuals are able to effortlessly work together and get the job done. Synergy, which is another word for partnership, is defined as the ability of two or more people to achieve an effort that each is incapable alone. Isolation is the thief of destiny and causes your life to remain in stagnation.¹¹

Mentoring as detailed in this paper must be able to create an atmosphere of synergy between those below the poverty bar and those willing to aid them. The failure of turning away from these souls could cause future generations to fall prey to poverty. Preventing others from achieving their true potential may result in dreams never realized or deferred. Training individuals to become mentors will provide opportunity for them to plant the seeds of success for future doctors, lawyers, sport personalities, or even president of the United States. Mentees will be given a choice through the support of their mentors to break the cycle of poverty they have been shackled or to languish in its chains.

Life is difficult Jeremiah. Are you going to quit at the first wave of opposition? Are you going to retreat when you find that there is more to life than finding three meals a day and a dry place to sleep at night? Are you going to run home the minute you find that the mass of men and women are more interested in keeping their feet warm than in living at risk to the glory of God? Are you going to live cautiously or courageously? I called you to live at your best, to pursue righteousness, to sustain a drive toward excellence.¹²

¹¹ Joseph Waller, *Demystifying the Laws of Faith* (Lakewood, OH: Treasure Image and Publishing, 2019), 49.

¹² Eugene Peterson, *Excellence: Run with the Horses* (Downers Grove, IL: InterVarsity Press, USA, 1996), 12.

CHAPTER TWO

BIBLICAL FOUNDATIONS

The problems that exist in the area surrounding Chesterfield Missionary Baptist Church are the result of years of both governmental and community neglect. The local government has chosen not to invest economically in this community because it is considered high risk. Activities such as the double murder of two young adults last month continue to paint a damaging picture of community safety to both county leaders and private investors.

One alternative to breaking this cycle is to empower up-and-coming youth and young adults to invest in skill building and personal development through mentoring that will enhance their future.

Positive youth development research has long demonstrated that youth benefit from close, caring relationships with adults who serve as positive role models (Jekielek, Moore, & Hair, 2002). Today, 8.5 million youth continue to lack supportive, sustained relationships with caring adults (Cavell, DuBois, Karcher, Keller, & Rhodes, 2009). Mentoring—which matches youth or ‘mentees’ with responsible, caring “mentors,” usually adults—has been growing in popularity as both a prevention and intervention strategy over the past decades. Mentoring provides youth with mentors who can develop an emotional bond with the mentee, have greater experience than the mentee, and can provide support, guidance, and opportunities to help youth succeed in life and meet their goals (DuBois and Karcher, 2005).¹

¹“Mentoring,” youth.GOV, <https://youth.gov/youth-topics/mentoring>.

The Biblical Foundation text is taken from Prov. 2: 1 – 5. The Book of Proverbs is found in both The Hebrew Bible called the TANAKH and the Christian Old Testament.

“TANAKH is the Hebrew name for the entire Hebrew Bible (Old Testament). It is an acronym formed from the initial letters of the titles of each of its three major divisions: TORAH (“Law”), NEBIIM (“Prophets”), and KETUBIM (“Writings”).”² In the Hebrew Tanakh, the Book of Proverbs is found under the section called Ketuvim or Writings. In the Christian Old Testament, it is found under the section pertaining to Poetry. The Ketuvim, which is

the third section of the Jewish division of the Hebrew Bible meaning ‘writings’ (Heb *kētûbîm*), known also as the Hagiographa from the Greek term meaning holy writings.’ This division includes the books of Psalms, Job, Proverbs, Ruth, Canticles (Song of Solomon), Qoheleth (Ecclesiastes), Lamentations, Esther, Daniel, Ezra, Nehemiah, and First and Second Chronicles.³

The authorship of the Book of Proverbs is under dispute. Even though the words, “The proverbs of Solomon, son of David, king of Israel (Prov. 1:1),” are written in the first verse, there is still controversy within the theological community on authorship. 1 Kings 4:29-34 attests to Solomon’s written contributions:

And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, ^{so} that Solomon’s wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.

²David Noel Freedman ed., *The Anchor Yale Bible Dictionary*, vol. 6, (New York, NY: Doubleday, 1992), 318.

³David Noel Freedman ed., *The Anchor Yale Bible Dictionary*, vol. 4, (New York, NY: Doubleday, 1992), 31.

“Scholars differ on whether this reference to the proverbs of Solomon includes the entire book or just the first section (1:2–9:18). Since various authors and editors are named in other sections, this phrase probably covers chapters 1–9, with the same phrase in 10:1 introducing 10:1–22:16.”⁴ It would be logical to say that Solomon was the one who accumulated them with his own writings to compose this book we now call Proverbs. In this book there, are thoughts of wisdom versus folly, of the worth of a virtuous woman or one whose life is a pit that drags unsuspecting men to their doom and is a good example of one-on-one mentoring as a father discusses the issues of life with his son, “My son, if you receive my words. (Prov. 2:1a)”

The Bible is a book full of mentoring relationships. Starting in Genesis we find God becoming the mentor of the man He created from the dust of the ground and breath into him the breath of life and he became a living soul. God provided the man all the information man needed to tend the garden and named the plants and animals in the world that God had created. Using God’s mentoring practice in the one-on-one mentoring relationship, Adam would mentor the Woman who was taken from his body and taught her about the garden and all its inhabitants, but also what thus saith the LORD. In Gen. 2:16-17 the commandment is given, yet in the conversation between Woman and the serpent found in Gen. 3:1-6, the serpent casts doubt of what God said. Who had the greater effect with the word, God to Adam or Adam to the Woman?

There is no period noted from the time Adam was created and given the commandment not to eat of the tree of the knowledge of good and evil to the time

⁴ John F. Walvoord and Roy B. Zuck, eds., *The Bible Knowledge Commentary: An Exposition of the Scriptures*, vol. 1, *Proverbs* (Wheaton, IL: Victor Books, 1985), 907.

woman came on the scene. Whatever that time was, the commandment was given with such authority that Adam received and followed it without question. For Woman there was a different story. Woman heard from Adam the commandment from God. He became her mentor. During the conversation she had with the serpent she questioned not what God had said, but what she had heard from Adam of what God said, maybe Adam did get it wrong, and this serpent seemed to have a better reason to eat of the tree. So, she ate and gave it to Adam to eat and he ate, and thus sin entered the world in the human element. There is no scholarly documentation to support this concept that has been noted, but it is a concept that could be believable. The purpose of this study is to demonstrate how God through His written word will provide examples of metering practices that can be applied to relationships today. The text supporting this project is found in Prov. 2:1-5.

Exegesis of Proverbs 2: 1 – 5

Historical Context

The Book of Proverbs is the twentieth of thirty-nine books of the Old Testament. It is found in the Writings section of the Hebrew Bible and in the section called Poetry in the Christian Bible. It is bracketed on one side by the Book of Psalms and is followed by the Book of Ecclesiastes.

Though David is identified as the primary writer of the Book of Psalms, there were other authors.

To Asaph are ascribed twelve psalms; to the sons of Korah eleven, including the eighty-eight, which is also ascribed to Heman, that being the only instance in

which the name of the ‘son ’’ (or descendant) is mentioned; and to Ethan one. Solomon’s name appears before the seventy-two and 127; and that of Moses before the ninety.⁵

The Book of Ecclesiastes also attributed to Solomon, continues the writings on the wisdom and folly in living the human life, and in the end concludes with, “Fear God and keep his commandments, for this is the whole duty of man. (Eccl. 12:13)” Living in obedience to God will rescue one from the consequences of folly and wisdom can be found through one mentoring in God’s word.

Citing no fewer than 30 instructional texts from Mesopotamia and Egypt, Kitchen (1977:85) is able to characterize Proverbs chapters one through twenty-four as straddling the second and first millennia B.C. Earlier texts often include prologues appealing to sons to hearken. Although the content of Proverb’s Prologue (chapters one through nine) seems early, its length is more typical of first-millennium texts; on the other hand, these texts are more autobiographical and do not include extended appeals to listen. In terms of date, such a transitional role would undoubtedly fit best at the end of the second-millennium B.C. and into the early first-millennium B.C. — exactly the period when Solomon reigned. To claim that the Prologue is postexilic seems as anachronistic as claiming the same for the Sayings of the Wise!⁶

The Masoretic Text

An examination of this text from the Masoretic lens is something that is needful for a careful examination. Between the fall of ancient Rome and the rise of the early Middle Ages (roughly AD 500–800), Christian Europe experienced its “dark ages.” But Jewish scholarship flourished, and great advances were made by the Masoretes — scholars who preserved, stabilized, enhanced, and transmitted the Hebrew text.

⁵ Robert Jamieson and A.R. Fausset, *A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments*, vol. 3, (Grand Rapids; MI: Wm. B. Eerdmans Publishing Co., 1984), xi.

⁶ Philip W. Comfort, ed., *Cornerstone Biblical Commentary*, vol. 7, *The Book of Proverbs* (Carol Stream, IL: Tyndale House Publishers, 2009), 454.

In the early stages of the written Hebrew language, vowels were not written. The vowels were learned through orally reciting the text. (This is why the correct pronunciation of God's name YHWH has been lost — because the Jews stopped speaking it for fear of violating the commandment not to misuse God's name—see Exodus 20:7 and Deuteronomy 5:11.) The Masoretes added vowels in the form of dots (points) above, below, and within the consonants. (Some consonants, such as Waw and Yodh, are also sometimes used as vowels.) These points indicate how the word is vocalized—how to pronounce it when reading. When a scholar suggests changing these, it is called repointing (e.g., see note on 27:25).⁷

The vast majority of Hebrew words are built on a three-consonant root. Consider the English word 'song.' This word has three consonants that define its basic meaning, 's_ng.' Supplying a vowel (such as 'a,' 'i,' 'o,' or 'u') produces a noun or verb associated with the basic meaning of the root, that is, a musical performance with words. Depending how the Masoretes added vowels, a group of Hebrew consonants becomes a noun (as with English 'song') or verb ('sing') and so on. The many words that can be built on the same root are called cognates. For example, the note on 3:13 refers to several cognates from the same root (see also note on 29:5). Sometimes translations differ in their identification of a word's root and thus its meaning. In 26:10, for example, the NLT and KJV greatly differ due to identifying different roots for the same word.⁸

The Masoretes also divided the verses in Proverbs in halves, indicating the primary structure of each verse. In this commentary, a slash is used to represent this division (e.g., "The fear of Yahweh is discipline for wisdom / And before glory comes humility"; see note on 15:33). In addition, the Masoretes made marginal notes in the text, suggesting alternative readings where they believed the text had suffered a copyist's error or had been damaged in some way. "What is written" (the suspicious original) is called

⁷ Comfort, *Cornerstone*, 457-458.

⁸ Comfort, *Cornerstone*, 457-458.

the Kethiv; “what to read” (their suggested alternative) is called the Qere. It is normal practice for scholars to follow Qere. Many Kethiv-Qere issues are not noted in this commentary; Qere is simply followed (compare note on 16:19). The result of the Masoretes’ work is called the Masoretic Text (MT). The best representative complete copy of their work extant today is Codex Leningradensis, which dates to about AD 1000.⁹

The Ancient Versions

There are several different versions of this ancient text that have been explored by scholars throughout the years. The Old Testament had been translated in antiquity into many different languages. Each of these versions witness to the original Hebrew text from which it was made, called its *Vorlage*. The Jewish Targum is an Aramaic translation; the Vulgate was a widely used Latin translation. There are also the Peshitta (Syriac translation), and, most importantly, the Old Greek translation, sometimes called the Septuagint (abbreviated as LXX, from the Roman numeral for “seventy”—the traditional number of Greek translators).¹⁰

When struggling with a difficult Hebrew text, often scholars will employ the Septuagint to suggest a different Vorlage that resolves the difficulty. Unfortunately, it is likely that the Greek translator struggled with the same difficult verse as his modern-day counterpart! As such, the usefulness of the Septuagint in shedding light on particularly troublesome verses is almost negligible. Of course, easily understood and sensible verses have no need of “correction.” Thus, the Septuagint is most useful for only mildly difficult verses. Even here, the Septuagint is often of marginal value, since it is, after all, only a translation, and the translator had his own style and agenda. For example, the Septuagint often seeks to facilitate the text, to make it flow better, sometimes by interpolating, i.e., adding explanatory material (a word here, a phrase there; see

⁹ Comfort, *Cornerstone*, 457-458.

¹⁰ Comfort, *Cornerstone*, 457-458.

notes on 2:6; 12:12; 13:15; 19:29). The Septuagint exhibits a different macrostructure from the Masoretic Text, seemingly translated from a Vorlage predating the final form of Proverb's various parts. (See the commentary on the Epilogue, 30:1–31:31.)¹¹

Structure of the Book of Proverbs

Rhythm and Parallelism

An examination of any biblical text calls for identifying particular features that are literary in form and poetic. Proverbs is written in a number of literary structures: discourse, rhythmical, Strophes, and parallelism. The first nine chapters of Proverbs is written primarily in a discourse manner. This meaning that it records the conversation a person is having with their son. Tradition has it as a father talking to his son and passing on advise. The context of the passage is very important in determining meaning. Even here you can see the two-line pattern that most of the book is written in. That is because though it is a discourse, it is written in Hebrew poetic form.

Proverbs chapters ten through twenty-nine is primary populated by two-line poetic couplets with subject constantly changing. Chapter thirty and the beginning of thirty-one hold longer poems. Finally, the book is closed out (31:10 – 31) with a Hebrew acoustic poem on the virtuous women/wife.

So what makes Hebrew poetry different of the known poetry, other than the language? Hebrew Poetry has three major characteristics: terseness, parallelism, and an intense use of imagery. Terseness refers to the economic use of words characteristic of poetry. Economy of words is brought about by the use of ellipsis (allowing a verb or noun in the first line to do double duty by being implied but unexpressed in the second line [also called synonymous proverbs]) and a sparing use of conjunctions. The second colon (a poetic phrase, typically in parallel with

¹¹ Comfort, *Cornerstone*, 457-458.

another phrase) of a poetic line is always shorter than the first. (Longman Baker, pages thirty-three through thirty-four). Parallelism is perhaps the most important characteristic for the purpose of our study. Parallelism defines the relationship between the first and second idea (often line in a proverb) of the poem. There are three broad categories of parallelism used in the Proverbs: Synonymous, antithetical, and synthetic.¹²

Hebrew poetry, as is now generally agreed, has neither metre in the Greek and Latin sense, nor systematic rhyme; there are occasional sequences of syllables, which may be called iambic, trochaic, anapaestic, etc., and occasional assonances or rhymes; but these are of irregular occurrence, and obviously do not belong to the essence of the form of the verse.¹³ The rhythmical form of the poetic line or verse is marked not by the number of words or syllables, but by the number of accents or beats. The accent of each word or group of words is fixed by the laws of Hebrew accentuation; accepting the Masoretic system as correct (and we have nothing else to guide us), we can with reasonable probability determine the number of beats in any line. The chief source of uncertainty lies in the presence of possibly unaccented words, which are to be combined into rhythmical unity with following words; such are short prepositions, conjunctions, negatives, and nouns defined by following nouns (*status constructus*). These may or may not have an accent; in determining this point we may sometimes be aided by the Masoretic punctuation (the Maqqef or hyphen), which gives the pronunciation of the

¹² John Carpenter, "What is the literary form of the book of Proverbs," Carpenter Commentary Series, <https://carpentercommentary.wordpress.com/2012/12/11/what-is-the-literary-form-of-the-book-of-proverbs>.

¹³ Crawford Howell Toy, *A Critical and Exegetical Commentary on the Book of Proverbs* (New York, NY: Arkose Press, 2015), viii–x.

seventh century of our era; but this is not always decisive, and we must, in the last instance, be guided by the general nature of the rhythm.¹⁴

In order to avoid the possibly misleading suggestions of the terms “dimeter, trimeter, tetrameter, pentameter, hexameter,” etc., the lines are here called binary (“having two beats”), ternary, or quaternary. For the guidance of the English reader (the translation rarely giving the rhythmical form of the Hebrew) the rhythmical definition of every couplet is marked in the commentary; thus, ternary means that both lines of the couplet are ternary, ternary-binary that the first line is ternary and the second line binary, etc.

1. In *Proverbs* the lines are arranged almost without exception in couplets (distichal). A certain number of triplets occur (tristichal), and these must be dealt with everyone for itself. The presence of triplets, even in a passage predominantly distichal, must be admitted to be possible. In some cases the third line appears to be a corruption of some other line, or the remains of a separate couplet, or an erroneous scribal insertion; where there is no reasonable ground of suspicion, beyond the irregularity, the triplet form must be accepted.

2. Strophes (quatrains and other forms) occur in all parts of the Book except II. It is not to be assumed that a discourse must be strophic in form; in every case the question must be decided by the logical connection of the material.

The principle of arrangement by couplets and strophes may properly be used for the criticism of the text, always, of course, with due caution; it may easily be pressed too far.

3. The form of the parallelism varies in the different Sections. In I. it may be said to be, in accordance with the tone of the discourses, wholly synonymous; the apparent exceptions are 3:27–31, 32–35; 9:8, all occurring in misplaced or doubtful paragraphs. II. divides itself into two parts: in chapters ten through fifteen the form is antithetic, in sixteen through 22:16 the couplets are mostly comparisons and single sentences, with a few antitheses. III. is made up of synonymous lines, except 24:16. IV. shows a division into two parts: in chapters twenty-five through twenty-seven, we find comparisons and single sentences, except in 25:2; 27:6, 7, 12, which contains antitheses, while in chapters, twenty-eight and twenty-nine, the two forms are nearly equal in number (thirty-three

¹⁴ Toy, *A Critical and Exegetical Commentary on the Book of Proverbs*, viii–x.

antithetic couplets, twenty-two comparisons and single sentences). In V. the parallelism is, with a few exceptions (see 30:12, 24–28; 31:30), synonymous.¹⁵

So far, then, as the rhythmical form may be regarded as an indication of origin, we must put in one group chapters ten through fifteen and part of chapters, twenty-eight; twenty-nine, and in another group chapters, 16–22:16; 25–27. I. and V. stand by themselves, and III. stands midway between II., IV., and I.

If we compare the rhythmical forms of Proverbs and the Psalter, we find that most of the Psalms, being connected discourses, resemble I.; the aphoristic ψ thirty-seven shows the same variations as II., III., IV. Lamentations is rhythmically unique, but belongs in the same general category as I., as does also Canticles.¹⁶

A narrative is a way of presenting or understanding a situation or series of events as seen from a particular point of view. Narrative voice is formed from the narrator's personality and attitude. The narrator's point of view is used to explain the choice of words and incidents. The point of view goes hand-in-hand with the narrative voice and shows the development of the character as the story progresses.¹⁷

Poetry is typically the use of any language in a structured way that unifies word sounds (using most typically rhyming, but also alliteration, assonance, anaphora, etc.) or contains a regular rhythm (using meter, which broadly includes counting of stresses,

¹⁵ Toy, *A Critical and Exegetical Commentary on the Book of Proverbs*, viii–x.

¹⁶ Crawford Howell Toy, *A Critical and Exegetical Commentary on the Book of Proverbs* (New York, NY: Arkose Press, 2015), viii–x.

¹⁷ “Symbolism And Narrative Voice,” UKEssays, <https://www.ukessays.com/essays/english-literature/symbolism-and-narrative-voice-english-literature-essay.php?vref=1>.

syllables, Chinese characters, etc.) while conveying a specific theme (often using literary devices such as similes, metaphors, personification, allegory, irony, satire, etc.).¹⁸

Social Context

The social context for the book of Proverbs is explained through the evolution of the ancient Hebrew Social Hierarchy. The social context through partially put in place under the kingship of Saul was further expanded under both the kingships of David and Solomon. This hierarchy is assigned by men of rank and influence supporting the early kingships of Israel. The men of influence include: the King, Officials of the king, Military Officers, Civil Officers, and State Leaders.¹⁹

King

At the time of David and Solomon, the rank of king was a new position. Up to this point, God saw himself as the leader of the nation. The people of Israel were divided into the 12 tribes, as represented by the offspring of Jacob's children. Upon settling the land of Canaan each individual did what was right in their own eyes. When challenged by a hostile element, God would send a deliver, to save His people from defeat (known as the Judges). Later the tribes wanted to be like the other nations around them in political structure, so they brought kingship of a human over the leadership of God. Saul was selected as Israel's first king, followed by David, and Solomon. After the death of

¹⁸ "Poetry," The Society of Classical Poets, <https://classicalpoets.org/poetry/>.

¹⁹ Comfort, *Cornerstone*, 457-458.

Solomon, the nation became fractured into the Northern and Southern kingdoms with various kings rising and falling from power.

The monarchy in Israel emerged as an antithesis to the tribal system. By its very nature and in this specific instance, the monarchy acted as a catalyst upon certain social processes, of which some were ancient and others new. It is hardly surprising that the advent of the monarchy in Israel became the decisive factor in the disintegration of the tribal system. In the beginning the monarchy apparently attempted to coexist with the tribal authority, and probably strove to incorporate it into the administration of the kingdom. However, the growing strength of the centralized royal authority inevitably led to clashes with the separatist interests of the tribal leaders, who naturally struggled to preserve their autonomy, even though they had previously concurred with the creation of the monarchy in order to meet certain exigencies.²⁰

Officials of the king

David installed a number of civil officials and courtiers at his court in Jerusalem. 2 Samuel lists four civil officials by name and title: mazkâr (“herald”), Jehoshaphat son of Ahilud (2 Samuel 8:16); sôpêr (“scribe”), Seraiah (2 Samuel 8:17); yô‘êš hammelek (“royal advisor”), Ahitophel the Gilonite (2 Samuel 15:12); and ‘al hammas (“overseer of corvée”), Adoram son of Abda (2 Samuel 20:24). The appointment of these officials indicates that David used bureaucrats (unrelated to him) in his kingdom for various tasks: to assemble the populace and issue royal proclamations, to keep records, to advise him on

²⁰ S. David Sperling, History: Social Structure of Ancient Israel, Encylopaedia.com, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/history-social-structure-ancient-israel#The-Monarchy-and-the-Tribal-System>

policies and other to advise him on policies and other matters, and to organize and enforce corvée labor obligations—a form of *taxation widely practiced in the Syro-Palestinian world.²¹

Military Officers

David's band of valorous men, 'the thirty,' provided the leadership core for his own military organization when he became king. David continued the practice of maintaining a professional army. But he also developed a national militia of twelve regiments, each being called up for duty for one month of the year under professional officers (1 Chronicles 27:1–15). Each regiment, recruited across tribal lines, consisted of 24,000 soldiers. David's innovation provided him with a large reserve force that could be mustered for war in times of emergency. The reserves, and presumably the professional army as well, were organized into units of 1,000, 100, fifty, and ten. Joab, a specialist in siege warfare (2 Samuel 20:15), commanded the professional army, and Amasa was over the citizens' militia. David, however, remained commander-in-chief of the military organization.

The Israelite group in King David's professional army was an outgrowth of the small band of fighting men who had served with him during the period of conflict with Saul. That veteran group consisted of David's family and clansmen, and others who felt themselves oppressed by the central authority under Saul (1 Samuel 22:1, 2). It ranged in size between 400 and 600 men (1 Samuel 22:2; 23:13; 27:2). The presence of mercenaries in David's army is clearly recorded. Uriah the Hittite and Ittai of Gath are conspicuous examples, along with many career soldiers of Philistine origin, such as the Cherethites and the Pelethites under Benaiah (2 Samuel 8:18; 15:19–22; 23:22, 23).²²

²¹ Bill T. Arnold and H. G. M. Williamson, eds., *Dictionary of the Old Testament: Historical Books* (Downers Grove, IL: InterVarsity Press, 2005), 944.

²² Walter A. Elwell, ed., *Encyclopedia of the Bible*, vol. 1, *Arms and Warfare* (Grand Rapids, MI: Baker Book House, 1988), 196.

Civil Officers

The appointment of these officials indicates that David used bureaucrats (unrelated to him) in his kingdom for various tasks: to assemble the populace and issue royal proclamations, to keep records, to advise him on policies and other matters, and to organize and enforce corvée labor obligations—a form of *taxation widely practiced in the Syro-Palestinian world. Scholars are basically in agreement on the definitions of most official titles, but a few are still debated. For example, some scholars define mazkîr as ‘recorder’ or ‘archivist,’ while others, who assume that the roles of recording were subsumed in the position of the scribe, define mazkîr as ‘herald.’ The latter interpretation is more convincing for several reasons, in particular because a designation for “herald” is attested in most ancient Near Eastern bureaucracies (Akkadian *nāgîru*; Egyptian *whmw*; Ugaritic *yṣḥ*). Additional titles of courtiers in the Chronicler’s lengthy list of David’s men include a tutor for the royal princes, Jehiel son of Hachmoni (1 Chronicles 27:32), and a *rē‘eh hammelek* (‘companion’ of the king), Hushite the Archite (1 Chronicles 27:33). The role of the latter is understood as ‘companion,’ based on etymology and narrative depictions in which this courtier acts as a confidant of the king.²³

Rabbis or State Leaders

David used bureaucrats (unrelated to him) in his kingdom for various tasks: to assemble the populace and issue royal proclamations, to keep records, to advise him on policies and other matters, and to organize and enforce corvée labor obligations — a form

²³ Arnold, *Dictionary of the Old Testament*, 944.

of taxation widely practiced in the Syro-Palestinian world. Scholars are basically in agreement on the definitions of most official titles, but a few are still debated. For example, some scholars define *mazkîr* as “recorder” or “archivist,” while others, who assume that the roles of recording were subsumed in the position of the scribe, define *mazkîr* as “herald.”²⁴

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The biblical list of officials from Solomon’s reign reflects an expanded bureaucratic organization for both the central government and the regional administration (1 Kings 4:2–19). Solomon added a second scribe to his cabinet: Elihoreph and Ahijah, the sons of his father’s scribe Shisha (1 Kings 4:3). He also appointed an *‘al habbayit* (royal house minister), Ahishar (1 Kings 4:6). The exact nature of the latter’s position is

²⁴ Arnold, *Dictionary of the Old Testament*, 944.

²⁵ Arnold, *Dictionary of the Old Testament*, 944.

still debated by scholars who question whether this minister's purview encompassed the palace complex alone or extended over royal estates statewide.

Biblical texts situate the home office of the royal house minister in capital cities, yet it is likely that his authority extended to royal property elsewhere in a supervisory capacity. It must be realized that in Israel, as in other Near Eastern kingdoms, the jurisdiction of officials could cross administrative divisions. Titles semantically related to 'āšer 'al habbayit are attested in Ugaritic ('l bt), Akkadian (ša muḥḥi ekalli; rab ekalli) and Egyptian (mr pr wr). Solomon also appointed an 'al hannīššābīm ("chief prefect") and twelve district prefects to administer his newly organized twelve-district kingdom.²⁶

The chief prefect oversaw the twelve regional prefects, who were charged with taxation responsibilities in their respective districts.

Biblical Context

The Biblical text of Prov. 2:1-5 follows:

My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding. Yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God. (Prov. 2:1-5)

This text describes the mentoring of a son by his father: "My son, if thou wilt receive my words, and hide my commandments with thee. (Prov. 2:1)" Within these five verses we find the writers value of a relationship, the responsibility of the one teaching and the one taught, and the value of what is being taught.

²⁶ Arnold, *Dictionary of the Old Testament*, 944.

Value of a relationship

In this text and with the mentoring experience there is a need for a relationship. The text does not pull any individuals off the street and start a conversation but establishes that it is a father and a son. In Old Testament times, the son was an important component in the success of a family unit. The family unit existed in tribes or clans. The man has arisen as family protector, a hunter-gather to sustain the health and wellbeing of the family, and a teacher of critical elements required for the successful continuance of the family.

At the centre of all kinship groups was a leading male, and members of the 'household' were under his authority, along with animals and property (Exodus 20:17). The family was held together by the traditional concerns common to all cultures prior to the emergence of the nuclear industrial family; providing employment, together with education and socialization for children, and a religious identity for all (Exodus 10:2; 12:26; 13:8; Deuteronomy 4:9; 6:7; 32:7; Proverbs 1:8; 6:20). Duty and responsibility, rather than romance and friendship, were the undergirding principles. The head of the family normally expected his firstborn son to succeed him and took it for granted that he would arrange all marriages and could usually divorce his wife (Deuteronomy 24:1; *cf.* 22:19, 29). In the patriarchal period the head of the household had a theoretical power of life and death over family members, though he might choose not to exercise it and even to defer to them (**e.g.* Abraham gives way to Lot in Genesis 13).²⁷

The value of having a son is placed with more emphasis in the biblical story of Abraham and his wife Sarah. Sarah was childless. God had promised Abram at the time, a son who would inherit the promises God had given to Abram. Years came and went, yet God's promise was not yet fulfilled. Sarah tried to fix the problem herself by offering her hand maiden, Hagar, to bear children in her stead. This was a common practice during those times to ensure male succession for the family. A son was indeed born from the

²⁷ T. D. Alexander and B. S. Rosner, eds., *Family, New Dictionary of Biblical Theology* (Downers Grove, IL: InterVarsity Press, 2000), 494.

Hagar-Abram engagement, but this was not the plan that God had for Abram. Sarah grew jealous of the Hagar and asked Abram to cast her and the child out into the wilderness, which he did. At the age of ninety-nine years God did fulfill his promise to Abram, now Abraham, in the person of a male child whom he would name Isaac. Isaac became the inheritor not just the physical property of Abraham but of the spiritual blessings of God.

In mentoring there is a need to have a successful relationship.

Creating successful mentoring programs is challenging because it depends on both the success of the mentor-mentee relationship and the success of the structure and organization of the mentoring program as a whole. While there continues to be a great deal of unknowns about the essential elements that are considered 'best practices' for mentoring programs, preliminary research suggests that there are substantial differences in the success of mentoring programs based on the length of the relationship, the needs of the mentee, the frequency of the interaction, the quality of the relationship between mentor and mentee, and the organization and structure of the program.²⁸

The responsibility of the one teaching and the one taught

"Teaching and learning are important processes that are linked to the acquisition of knowledge, values, traditions, skills, behaviors, etc. These two processes are at the two ends of the knowledge acquisition process. Teaching involves imparting knowledge whereas learning involves acquiring knowledge."²⁹ The teacher in this case is a father and the learner is his son.

The father wants to impart his knowledge to his son to prevent his son from falling into a life of folly. By imparting to him wisdom, that information will enhance

²⁸ "Successful Mentoring Relationships and Programs," youth.GOV, <https://youth.gov/youth-topics/mentoring/best-practices-mentoring-relationships-and-programs>.

²⁹ "Difference Between Teaching and Learning," Pediaa, <https://pediaa.com/difference-between-teaching-and-learning>.

how the son lives his life and be able to enjoy the benefits of life and sidestep the dangers folly provides. The son must have enough confidence and trust in his father to know that his father only desires him good. The son seeing how the father has lived his life can be encourage by the father's success and that success will provide the son a greater emphasis to be as successful as the father if he follows the father's truths.

The value of what is being taught

As the text is reviewed, not just in these verses but other verses within the Book of Proverbs, the son get to evaluate the value of these words. The son must be able to see the difference between wisdom and folly. The story of the Prodigal Son is found in Luke 15. Here we find a son who does not heed the words of his father and chooses a life of waste and folly over the wisdom of his father. The father does not want the son to leave because the father knows the folly of wasteful living either from his own experiences or watching the experiences of others. Yet the allurements of sin is greater than the protection of wisdom, that the son must learn from his own experiences the folly that some lifestyles lead.

And the younger of them said to his father, 'Father, give me the share of property that is coming to me.' And he divided his property between them. ¹³ Not many days later, the younger son gathered all he had and took a journey into a far country, and there he squandered his property in reckless living. (Luke 15:12-13)

This son had a lesson to be learned. He was brought up in an atmosphere where his father did not just provide for his physical needs but also as an example for living. The son had taken all this for granted as he lived under the umbrella of his father's provisions. It was not until the son had spent all that he had received from his father that

he came to the realization that he was better off at home as a hired servant than as a beggar living with hogs. So, the scriptures go on to say,

And when he had spent everything, a severe famine arose in that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him into his fields to feed pigs. And he was longing to be fed with the pods that the pigs ate, and no one gave him anything. But when he came to himself, he said, 'How many of my father's hired servants have more than enough bread, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants. (Luke 15:14-19)

This son came to himself, in a situation that his father had wanted to prevent from the very beginning, and saw the truth, that living at home even as a servant was better than living on his own with the hogs. The younger son had to choose between wisdom and folly. In choosing folly, he learned that hard way that wisdom of his father was truth and that he had to learn from the pain of folly the value of that truth. The older brother believed in the wisdom of his father and stayed home.

In today's world, whether in support of youth or in business,

Mentors are 'wise and trusted advisors'. They have credibility and are willing to pass on their wisdom. Giving an overview of the jungle, they outline the roads people can follow towards achieving their picture of perfection. Sage-like and street-wise, they share their knowledge in a way that helps people to take greater control of their lives.³⁰

They are the learned and are willing to pass on their wisdom to the mentee to prevent them from falling into a life of folly through the imparting of wisdom. My son, if you receive my words.

³⁰ Mike Pegg, "The Art of Mentoring," *Industrial and Commercial Training* 31, no. 4 (1999): 136-141, <http://dtl.idm.oclc.org/login?url=https://www-proquest-com.dtl.idm.oclc.org/scholarly-journals/art-mentoring/docview/214108692/se-2?accountid=202487>.

Summary

The Book of Proverbs, the twentieth book of the Old Testament, is the accumulation of proverbs by Solomon and various other writers pointing to the value of wisdom and the destructive force of folly. In the selected text found in Proverbs 2:1 – 5, emphasis is placed on the relationship between a father and his son.

A short word study of wisdom follows:

Wisdom in the Old Testament describes the practical skills associated with living a successful life. These range from the ability to create highly skilled works to the intellectual capability required to make choices that result in favorable outcomes and avoid troubles (see Longman, Job, 55; Crenshaw, Old Testament Wisdom, 3). In the Bible, wisdom is often associated with trust in and fear of God (Deuteronomy 4:6; Proverbs 1:7).³¹

A short word study of folly follows:

Fool, Foolishness, Folly. The Old Testament. Several Hebrew words are rendered ‘fool,’ with nuances ranging all the way from the naïve but teachable person (Proverbs. 14:15 — pētî, derived from the Hebrew root meaning ‘open,’ hence impressionable) to the hopelessly incorrigible person who deserves no corrective efforts since such will be in vain (Proverbs. 26:3 — kēsîl). In most cases the context will help the reader determine which of the many meanings is to be preferred.

The heaviest concentration of the Hebrew words referring to foolishness is in the Wisdom literature, where the fool is constantly contrasted with the wise. The fool is not so much stupid (except when the context demands such a meaning) as immoral and pernicious. The fool’s problem is not so much intellectual as practical and spiritual. In fact, the terms ‘wise’ and ‘fool’ are used by the sages to designate respectively the faithful and the sinners. This characterization is well depicted in the competition between Wisdom and Folly for the attention and loyalty of the young man. Folly is a seductress who seeks to allure the young man away from the wife of his youth (Proverbs. 5:18). She personifies more than stupidity. She is immorality and adultery (Proverbs 6:23–35; 7:6–27; 9:13–18). The fool is the naïve person who succumbs to her amorous overtures.

A further insight into the nature of the fool is provided by the Hebrew word nābāl. This is the word used in Psalm 14:1, where the fool declares, “There is no God.” Not only is the fool immoral, he is also godless. His mind is closed to God (as Nabal’s mind was closed to reason—1 Samuel. 25:25). He conducts his

³¹ J. D. Barry, et als. eds., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

life without any recognition of God and thus is corrupt and perverse (Ps. 14:1, 3). He does not fear the Lord and hence knows nothing of wisdom (Proverbs. 1:29). The same Hebrew term is also applied to the nations. Wisdom is seen as the gift of God, expressed in the Torah. To be without it—as the Gentile nations were (Deuteronomy 32:21)—or to ignore it—as Israel did (Deuteronomy 32:6)—is to be foolish.³²

As the father was to his son in the text, in today's community a mentor becomes a great asset not just to the mentee, but also to the lives of others in the community.

Stability brought to a life by the mentor's relationship can prevent the pain resulting from bad choices. Life is too short to be directed into a life filled with disappointment, and pain from home or from the community. As the blind have been provided brail for reading and a seeing eye dog for moving about within the community, let the mentor become the tools to a mentee who needs help navigating this life successfully.

Let's stop killing each other. Let us find a destination that is better than living in prison. Let our children have confidence that adults are not looking to harm them but to bring out the best. Let mentoring practices be that light of wisdom that "is a light unto my path (Ps. 119:105)" and a help to "order my steps (Ps. 119:133)" leading me to life rather than death. Let someone reach out and catch some youth or young adult within the context and say, I am for you. As God has intervened in my life so many years ago with someone who believed I could be somebody. And I followed their leadership, wisdom, and love for me found in God. Let me, this day, invest in you that has been poured into me, so that you too may know that you are loved, that you are valued for your intelligence, and that God loves you as one of His children.

He saw the best in me
When everyone else around,

³² Walter A. Elwell, ed., *Evangelical Dictionary of Biblical Theology* (Grand Rapids: Baker Book House, 1996), 264.

Could only see the worst in me.
Can I tell y'all one more time One more time?
I said He saw the best in me.
When everyone else around
Could only see the worst in me. I wish I had a witness tonight.
When folk walks you off Said you would never make it.
What did He see? He saw the best in me.
See, He's mine, and I am his. It doesn't matter what I did. He only sees me for
who I am.
Does anybody know that today? ³³

That is what a mentor sees! And I am so glad that is what God sees!

³³ Marvin Sapp, "The Best in Me," Lyrics, <https://www.lyrics.com/track/18728513/Marvin+Sapp/The+Best+in+Me>.

CHAPTER THREE

HISTORICAL FOUNDATIONS

This chapter will examine through a historical lens, events pertinent to mentoring from its origins, relationships, and evolution of mentoring practices. The Book of Proverbs from where the Biblical text is taken was written with a general purpose in mind. “Their purpose is to teach people wisdom and discipline, to help them understand the insights of the wise.”¹ Yet the text found in Prov. 2:1-5, becomes more personal,

My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God. (Prov. 2:1-5)

These verses exhibit a good example of what is normally accepted as a mentoring in a one-on-one relationship. Mentoring can be defined as “the act or process of helping and giving advice to a younger or less experienced person, especially in a job or school”².

Minor changes to the activities of the mentor have changed over time but most definitions of a mentor read basically the same:

¹ Philip W. Comfort, ed., *Cornerstone Biblical Commentary*, vol. 7, *The Book of Proverbs* (Carol Stream, IL: Tyndale House Publishers, 2009), 472.

² “Mentor,” Cambridge Dictionary, Cambridge University Press, <https://dictionary.cambridge.org/dictionary/english/mentoring>.

1. a person with experience in a job who supports and advises someone with less experience to help them develop in their work³
2. “A mentor is an individual who acts as an advisor or coach for a less experienced or advanced mentee, providing expertise and professional knowledge from a more experienced perspective⁴”
3. “Mentoring is the complex development process that mentors use to support and guide their protégé through the necessary transitions that are a part of learning how to be effective educators and career-long learners”⁵

No matter how complex or simple the definition is, it all boils down to exercising the principles of supporting, advising, and guiding another individual, may it be a youth in the context or a trainee in a business organization. The end result or goal can be one of two things:

1. a change in the perception that society has something of greater consequence than what they presently exist
2. adherence to the information will open greater opportunities of advancement within a business community

The key is that the mentor must have the skills to be transferred to the mentee in order for the mentor-mentee relationship to exist and prosper.

³ “Mentor,” Cambridge Dictionary, Cambridge University Press, <https://dictionary.cambridge.org/dictionary/english/mentoring>.

⁴ “What is a Mentor?,” Career Guide, Indeed, <https://www.indeed.com/career-advice/career-development/what-is-a-mentor>.

⁵ Barry W. Sweeny, *Leading the Teacher Induction and Mentoring Program* (Thousand Oaks, CA: SAGE Publications, 2007), 2.

In some instances, mentoring, tutoring, and coaching have been mistaken as the same or seen as a similar process. This observation is incorrect. Mentoring can be defined as “the act or process of helping and giving advice to a younger or less experienced person, especially in a job or school”⁶. Mentoring is best used as the one-on-one relationship. Tutoring is also usually accomplished in a one-on-one relation. “The purpose of tutoring is to help students help themselves, or to assist or guide them to the point at which they become an independent learner, and thus no longer need a tutor.”⁷ Tutoring is usually found in the educational arena.

Coaching is defined “as a process that aims to improve performance and focuses on the ‘here and now’ rather than on the distance past or future.”⁸ Coaching can be many individuals assisting one individual. Example is a baseball team: an individual player will have access to a batting coach, a fielding coach, or even a base running coach whose goal is to improve the players skills for the here and now (increase hitting percentage, improve how the react to the baseball in the field of play, and how to steal bases at a higher percentage of success).

Mentoring and tutoring work within the confines of a one-to-one relationship, but that where the similarities cease. Mentoring has no formal end point as tutoring. The tutor schools a pupil in an assignment subject or sometimes subjects. But once the schooling process is over, the tutor’s work is done. Mentoring has a wider range of engagement

⁶ “Mentor,” Cambridge Dictionary, Cambridge University Press, <https://dictionary.cambridge.org/dictionary/english/mentoring>.

⁷ “What is Tutoring,” Tutor Training, South Central College, http://southcentral.edu/tutor_training/module1/index.html.

⁸ “What is Coaching,” SkillsYouNeed, <https://www.skillsyouneed.com/learn/coaching.html>.

with the mentee (the person under the mentor's care) because the area of engagement is living life itself. As in the context around Chesterfield Missionary Baptist Church, a mentor becomes a role model, an example of one who has overcome similar circumstances and wants to emancipate and empower the mentee to do the same. As was stated above coaching deals with the here-and-now. It is not concerned with the past or the future. The mentor is concerned about the mentee's past, present, and future. These three arenas are the basis for the behavior or attitude that the mentee exhibits and lack of vision for their future. The actions of a mentor can help the mentee to bridge the failures of the past with an example of a lifestyle that if instilled in the mentee can provide a brighter pathway to a successful future.

What is the origin of mentoring?

Many believe in the point of view that mentoring began with the name is derived from a character found in Homer's *Odyssey* whose name was Mentor. "Mentor was the trusted friend of Odysseus. During the Trojan war, Mentor stayed behind in Ithaca to watch over the upbringing of Telemachus, the son of Odysseus. Mentor advised Telemachus with the objective of preparing him to take responsibility over family responsibilities during his father's absence."⁹ But there is some disagreement on this point. Any Roberts in this paper argues that Mentor, in this work, was simply an old friend of King Ulysses who largely failed in his duties of keeping the King's household intact. Focus is put onto the French writer and educationalist Fenelon, and his novel of instruction *Les Aventures de Telemaque*. It is argued that within this work one finds the

⁹ "Mentor," Homer, <https://www.historydisclosure.com/word-mentor-originates-homer>.

Mentor whose attributes, functions and behaviors have become synonymous with the modern-day usage of the term mentor and the action of mentoring. Recognition of Fenelon's Mentor, as opposed to Homer's minor character, is required. It is thanks to Fenelon, and the 'age of enlightenment', that the modern-day allusions of the word mentor were brought into the language at all. It is thanks to Fenelon that the term mentor was resurrected from circa 1000 B.C. and brought into the language circa 1750 A.D., thus filling a gap of some three millennia. It is argued here that it is Fenelon's Mentor, not Homer's, that should be referred to when considering the popular environmental connotations that the word mentor now implies. Any reading of *The Odyssey* will not find such rich references to the character Mentor that counsels, guides, nurtures, advises and enables.¹⁰

A third point of view finds mentoring linked to the activities of the Middle Ages. "Mentoring was a common practice in the Middle Ages. It was a time of guilds and trade apprenticeships. It was not enough to be good at what you did but it was necessary for some association with two or more established and experienced professionals."¹¹

A definition of an apprenticeship: 'One bound by legal agreement to work for another for a specific amount of time in return for instruction in a trade, art or business. A master craftsman would take an individual, during this time males only and provide him the training, but not training only, but took care of the apprentices' welfare and provided him with accommodation. Apprentices lasted from 2 to seven years. The end result was that the apprentice now becoming a journeyman, had the work appraised and if found of the highest quality, then the

¹⁰ Andy Roberts, "Homer's Mentor: Duties Fulfilled or Misconstrued," https://www.nickols.us/homers_mentors.pdf, 2.

¹¹ J. McKimm, C. Jolie, and M. Hatter, *Mentoring Theory and Practice. Preparedness to Practice Project, Mentoring Scheme*, <https://www.richardsowanson.com>.

individual became a master craftsman with the capability to bringing others under apprenticeship.¹²

As far as the use of the word mentor in print in America was not until 1778.

The use of the word, mentoring, appears actually to have been born in America in the latter part of the eighteenth century. It was Ann Murry who authored one of the first books on mentoring in 1778, which she named *Mentoria: The Young Ladies Instructor* (published by J. Fry & Co.).¹³

The young men were not too long to follow the young ladies concerning mentoring. “The Reverend Weems had *The Immortal Mentor* published in 1796 (Cornaro, Weems, Bailey, Bailey, Saunders, & Scott), and it provided instruction for young man.”¹⁴ “In 1830, a periodical was established in New York by S. Wild which was specifically for youth and was named, *The Mentor and Youth Instructive Companion*. This was an early concept of Ask Annie in which a question would be asked of *Mentoria* and *Mentoria* responded with proper advice.”¹⁵ “Industry would not be left behind in all this talk about mentoring. As early as 1884, in *The Journal of Education*, teacher-student relationships were discussed. In 1894, *The Teacher’s Mentor* by Fitch, Huntington, and Buckham, was one of the earliest wanna-be-a-teacher books.”¹⁶ Today the bookshelves and websites are full of information from *What is Mentoring?* and *Mentoring Toolboxes* loaded with resources to assist in any mentoring project. One important aspect to the

¹² Richard Evans, “Short History of Apprenticeships,” *Technical Education Matters*, <https://technicaleducationmatters.org/2011/01/06/short-history-of-apprenticeships/>.

¹³ Beverly J. Irby and Jennifer Boswell, “Historical Print Context of the Term, ‘Mentoring’,” *Mentoring & Tutoring Partnership in Learning*, no.1 (2016): 24, <https://www.tandfonline.com/doi/full/10.1080/13611267.2016.1170556>.

¹⁴ Irby, *Context of the Term*, 1.

¹⁵ Irby, *Context of the Term*, 1.

¹⁶ Irby, *Context of the Term*, 1.

success or failure of a mentor-mentee's interaction deals with relationships. Unless a certain bond can be established between the two then mentoring cannot exist.

Relationships

The establishment of a relationship between a mentor and mentee is critical to the success of the process. Whether in industry or neighborhood assignments, there must exist a reason why such a relationship is valued. Mentoring relationships are a critical career resource for employees in organizations. Mentors are individuals with advanced experience and knowledge who are committed to providing upward mobility to their protégé's careers. (Hunt & Michael, 1983; Kram, 1985a). Mentors help their protégé's by providing two general types of behaviors or functions: career development functions, which facilitate the protégé's advancement in the organization, and psychosocial functions, which contribute to the protégé's personal growth and professional development (Kram, 1985a).¹⁷

The presence of a mentor is associated with an array of positive career outcomes: Protégés receive more promotions (Dreher & Ash, 1990; Scandura, 1992), have higher incomes (Chao, Walz, & Gardner, 1992; Dreher & Ash, 1990; Whitely, Dougherty, & Dreher, 1991), and report more mobility (Scandura, 1992) and career satisfaction (Fagenson, 1989) than nonprotégés. Mentoring has also been found to have a positive impact on organization socialization (Ostroff & Kozlowski, 1993), job satisfaction

¹⁷ Belle Rose Ragins and John L. Cotton, "Mentor Functions and Outcomes: A Comparison of Men and Women in Formal and Informal Mentoring Relationships," *Journal of Applied Psychology* 84, no. 4 (1999): 529.

(Koberg, Boss, Chappell, & Ringer, 1994), and reduced turnover intentions (Viator & Scandura, 1991).¹⁸

The military is a good example of the need of a good mentor either formal or informal to assist in climbing the ladder to a successful career. The other mentor relationship that I hold close to my personal and professional development occurred when I was a First Lieutenant serving as a tank company executive officer. I think I could call my battalion executive officer a mentor. He was not directly in my rating chain (although I am sure that he provided valuable input to the battalion commander) but he certainly provided guidance, advice, and counsel not only towards the technical systems that affected our daily business, but he also provided the value, leader, and character development that many young officers were longing for.¹⁹

I truly considered him a mentor, but I do not think that I ever approached him about being a mentor. I simply observed his actions and listened to his words of wisdom. I took the distinctive aspects of his disposition, temperament, and outlook and added it to my repository of how a leader should carry himself. So much that I considered him a mentor; I frequently recited one of his favorite sayings and even used it as a theme in my speech during my company change of command ceremony. I gave him the due credit for the saying ‘if everyone does their job, everyone works less’ and typically expressed it by referencing him as my mentor. I have not only espoused that value in a public venue, but I have also explained that dictum to my subordinates during performance counseling. He

¹⁸ Ragins and Cotton, “Mentor Functions and Outcomes: A Comparison of Men and Women in Formal and Informal Mentoring Relationships, (1999): 529.

¹⁹ Defense Technical Information Center, *Effectiveness of the Army Mentorship Program*, Richard J. Nieberding, (Fort Belvoir, VA, 2007), 2.

made such a profound impact on my development that as I collect my thoughts and beliefs about leadership and soldiering, I commonly refer back to that time under his influence. He may never know that he was a mentor to me, but I certainly would label him as such.²⁰ As Richard J. Nieberding pointed out, that even though this mentor was not in his chain of command, he still held this mentor in high esteem because of the example he provided as a soldier. This was an informal relationship that was of great value to him during his career.

Relationships are also the key to successful or unsuccessful mentor-mentee relationships for youth. Whereas some pairs meet regularly for years, many mentoring relationships end much sooner. Half of all volunteer relationships dissolve within a few months, according to some estimates.²¹

This happens for a wide variety of reasons, many of which are not the mentor's responsibility. For example, many youths in mentoring programs are from single-parent families, which tend to move around more than average. Graduations, illness, or parental remarriages also influences adolescent's eligibility or presents impediments to meeting on a regular basis. In some instances, adolescents may terminate relationships in response to what they perceive as unsupportive or judgmental mentors. Relationships may also fade in competition with youth's budding romances or friendships or time-consuming activities such as sports. Sometimes the adolescent's family or friends may apply

²⁰ *Effectiveness of the Army Mentorship Program*, Richard J. Nieberding, 2.

²¹ Jean E. Rhodes, *Stand by Me: The Risks and Rewards of Mentoring Today's Youth* (Cambridge, MA: Harvard University Press, 2004), 57.

pressure on the adolescent to quit the mentoring program because they feel threaten by the changes they see.²²

On the other hand, volunteers quit because of fear of failure or because of a perceived lack of effort or appreciation on the part of their proteges. Indeed, many adolescents enter the mentoring program with histories if inconsistent and difficult relationships, and their initial suspicions come across as indifference, defiance, and resistance. Faced with competing demands for their time, many mentors are hard pressed to preserve when the initial rewards are so low. Or they may find that the personal investment required to work with troubled adolescents exceeds their expectations, particularly if involvement is drawing them away from work and family obligations.²³

Still other mentors enter the program with unrealistic expectations, including heroic fantasies of rescuing a child from dire straits. The difficult home situation or emotional neediness of proteges may ignite painful memories in the mentor or overwhelm their capacity for intimacy causing them to withdraw from the relationship. Finally, some relationships may simply lack a basic chemistry and eventually give way to other demands.²⁴ Though relationships remain in the forefront of mentor-mentee success, unless the program that they are attached provide mentoring practices that enhance success, this too may lead to mentor-mentee failure.

²² Rhodes, *Stand by Me*, 58.

²³ Rhodes, *Stand by Me*, 58.

²⁴ Rhodes, *Stand by Me*, 58.

Evolution of Mentoring Practices

There are different styles or types of mentoring practices have evolved of the years. Going from the traditional one-on-one to other approaches have been dictated by new emphasis found for its use in such areas as industry, education, technology, and generational interactions. Types of mentoring include: (1) One-on-one mentoring; (2) Peer mentoring; (3) Group mentoring; (4) Reverse mentoring; (5) Team mentoring; and (6) Virtual mentoring.²⁵

One-on-one mentoring

One-on-one mentoring has been the prime method for what has seemed like ages, if we agree with the assumption that mentoring originated with Homer's depiction of Mentor watching over the upbringing of Telemachus, the son of Odysseus and preparing him to take over the family responsibilities during his father's absence. But, if not, it can be agreed that one-on-one mentoring has been a successful method of equipping inexperienced individuals through the leadership and guidance of a more experienced leader to face various life situations.

Mentoring practices have changed with the times and different mentoring practices have surfaced and one such practice is called learning communities, which some believe will replace the historic one-on-one mentoring practice.²⁶

²⁵ Nicola Cronin, "The Different Types Of Mentoring and How To Use Them," Guider, <https://www.guidera.com/blog/types-of-mentoring>.

²⁶ Tom Meyer, "Novice Teacher Learning Communities: An Alternative to One-on-One Mentoring," *American Secondary Education* 31, no. 1 (Fall 2002): 27.

Learning communities was first conceived as a method to assist the training and transiting of new teachers. Even though teachers often work in isolation, there is no reason they need to learn alone, especially given the dilemmas and difficulties of teaching. One powerful vision of teacher learning is the learning community (see for instance, Newmann, 1994). The culture of a learning community is defined by the participants' collaborative endeavors and shared norms, values, and practices (Van Maanen & Barley, 1984, cited in Little and McLaughlin, 1993, p. 137).²⁷

Members of these learning communities practice inquiry and embrace reflection (Dewey, 1916). That is, they ask questions about their teaching in order to learn from and improve it. Teachers reportedly enjoy learning communities as they elect to join them and direct the activities that take place (Lieberman & Miller, 1997).²⁸

The National Board for Professional Teaching Standards supports learning communities. In fact, the Board makes explicit that ‘teachers [must] think systematically about their practice and learn from experience and develop membership in learning communities’ (1994). Access to a learning community could provide novice teachers an opportunity to ‘offer each other moral support, intellectual/ academic help, and solid friendship’ (Noddings, 1992, p. 179). Moreover, the learning community may help novice teachers resolve some of their dilemmas. The literature includes compelling portraits of specific teacher communities (Allen, 1998; Himley & Carini, 2000; Thomas, Wineburg, Grossman, Myhre & Woolworth, 1998; Palinscar, Magnussen, Marano, Ford

²⁷ Meyer, “Novice Teacher Learning Communities: An Alternative to One-on-One Mentoring,” (Fall 2002): 27

²⁸ Meyer, “Novice Teacher Learning Communities: An Alternative to One-on-One Mentoring,” (Fall 2002): 27

& Brown, 1997). Many of these portraits describe veteran and preservice teachers; however, few portraits describe novice teacher learning communities.²⁹ Though this practice has been helpful, it still has not been experienced in a broad spectrum of activities. There is still room for one-on-one mentoring practices, and one is peer mentoring.

Peer mentoring

Peer mentoring is a process through which a more experienced individual encourages and assists a less experienced individual develop his or her potential within a shared area of interest. The resulting relationship is a reciprocal one in that both individuals in the partnership have an opportunity for growth and development. Peers are individuals who share some common characteristics, attributes, or circumstances. These may relate to age, ability, interests, etc. Peer mentors are individuals who have more experience within that common area along with additional training in how to assist another in acquiring skills, knowledge, and attitudes to be more successful. One area to use this practice is nursing. “Positive nurse self-concept has been shown to increase job productivity, retention, and job satisfaction. Student participation in peer-mentoring experiences has been shown to increase self-confidence and understanding of the role of the nurse leader.”³⁰

²⁹ Meyer, “Novice Teacher Learning Communities: An Alternative to One-on-One Mentoring,” (Fall 2002): 27.

³⁰ Yvonne Ford, “Development of Nurse Self-Concept in Nursing Students: The Effects of a Peer-Mentoring Experience,” *Journal of Nursing Education*, no. 9 (2015): 54.

As a process peer mentoring has been defined as a relationship in which the mentor and mentee are of similar age and status (Hunt & Ellison, 2010). Benefits of a peer-mentoring program are that less experienced students may find peer mentors more accessible than instructors or faculty members. In addition, a student may be more comfortable approaching a peer than a faculty member or instructor (Bulut, Hisar & Demir, 2010).³¹

Peer mentoring in the patient care setting has been shown to have benefits for both the mentored and the mentoring students. Mentored students reported that they felt supported and encouraged by their mentors, and that their anxiety decreased. Upper-level students who acted as mentors reported feelings of competence and self-confidence, as well as an increased understanding of the role of the nurse leader. Students who participated in peer mentoring in clinical settings reported that they gained an appreciation of collaboration, teamwork, time management and prioritization (Giordana & Wedin, 2010; Harmer et al., 2011; Hunt & Ellison, 2010; Sprengel & Job, 2004).³²

Group mentoring

Mentoring practices are also found in industry and group mentoring is a practice that can be utilized in that environment. Group mentoring is one of many techniques which also include reverse mentoring, team mentoring, and virtual mentoring that are listed below.

³¹ Ford, "Development of Nurse Self-Concept," 54.

³² Ford, "Development of Nurse Self-Concept," 54.

Group mentoring is a methodology for individual development that utilizes multiple experts (mentors) and multiple learners (mentees) in a group setting. Although structured as a group, learning is individual, and each mentee works on his or her own unique learning needs and development goals. On the surface, group mentoring looks similar to classroom training. Yet on closer examination, group mentoring has much more in common with its one-to-one mentoring brethren.

In classroom training, group mentoring trainers deliver a specific set of pre-defined material. The trainer's job is to impart knowledge, provide practice for trainees, and test that the material has been properly retained and understood. Each student walks away with the same set of knowledge. In a corporate setting, this is important for learning work tasks, rules and methods.³³

The functioning of mentoring in groups is very different. For a learning group to be defined as a mentoring group, it should include similarities that are instrumental to one-to-one mentoring.³⁴

Examples include the following:

1. There are unique learning objectives for each mentee.
2. The mentors and mentees relationship go beyond that of teacher-student.
3. Both mentors and mentees explore and share personal challenges in a safe environment.
4. The mentor's goal is to guide rather than train.

³³ Beth N. Carvin, "The hows and whys of group mentoring," *Industrial and Commercial Training* 43, no. 1 (2011), 50.

³⁴ Carvin, "The hows and whys," 50.

5. Discussions are not classroom subjects but these discussions usually fall beyond this realm.

6. There is a benefit to both the mentor and mentee involved in this type of mentoring.³⁵

“Mentoring groups may explore career development, provide psycho-social support, help build networks and facilitate knowledge transfer. Mentors guide mentees by sharing experiences, asking Socratic-type questions, participating in shared activities, allowing mentees to job shadow, and introducing mentees to others in the organization that can help further their goals.”³⁶

Reverse mentoring

Reverse mentoring is an initiative taken by the organizations to mentor the older executives by the younger employees who are well-versed in current trends, technology, and social media. It is known as reverse mentoring because in this mentoring the mentor becomes the mentee and vice-versa. In other words, the young ones teach the old ones about the latest in technology or trends.³⁷

Reverse mentoring integrates the traditional mentoring method and involves a senior manager counseling a younger professional who is following a similar career path. But many companies are turning to reverse mentoring by asking their tech-savvy

³⁵ Carvin, “The hows and whys,” 50.

³⁶ Carvin, “The hows and whys,” 50.

³⁷ Hitesh Bhasin, “Reverse Mentoring – Definition, Steps and Advantages,” Marketing91, <https://www.marketing91.com/reverse-mentoring>.

Millennials to school leaders on social media, mobile computing, and the cloud. In fact, a growing number of organizations have created formal or informal reverse mentoring programs, including such industry giants as Cisco, Johnson & Johnson, and General Electric.³⁸

One of these industry leaders, The Hartford, wanted its executives to become more fluent in the digital technologies its customers and partners were using, president and CEO Liam E. McGee implemented reverse mentoring partnerships. According to *Reverse Mentoring at The Hartford: Cross-Generational Transfer of Knowledge About Social Media*, a report from the Sloan Center on Aging & Work in collaboration with the Boston College Center for Work & Family, The Hartford's reverse mentoring program began with a small group of Millennials who already were exchanging ideas about technology. These young workers were tapped as mentors to help managers expand their understanding and use of social media. This led to career development opportunities for them, as well as benefits for the business. Corporate changes included new telemarketing tactics, an updated social media usage policy, and increased employee comfort with the company network's information-sharing capabilities.³⁹ There are times in industry where there is a greater need for group interaction than one-on-one participation. Thus, team mentoring has arrived and we trace its involvement in the nursing environment.

³⁸ Ryann K. Ellis, "Reverse Mentoring: Letting Millennials Lead the Way," Association of Talent Development, <https://www.td.org/magazines/td-magazine/reverse-mentoring-letting-millennials-lead-the-way>.

³⁹ Ryann K. Ellis, "Reverse Mentoring: Letting Millennials Lead the Way," Association of Talent Development, <https://www.td.org/magazines/td-magazine/reverse-mentoring-letting-millennials-lead-the-way>.

Team mentoring

Team mentoring could be considered a big stretch from the one-on-one relationship. The most explicit description of team mentoring is offered by the Chartered Society of Physiotherapy (2002), which indicates that the team includes all staff working in one clinical area. Students are allocated a team mentor who co-ordinates the placement experience. One mentor can be responsible for all the students in the placement or there might be more than one team mentor. Daily supervision of students can be delegated within the team. All staff contribute to students' learning experiences and provide feedback, with named mentors, who are trained to take responsibility for student assessment. To avoid confusion, all staff members involved in team mentoring should understand their role in the education process. Effective communication and information sharing are paramount to the success of team mentoring.⁴⁰

Baldry Currens and Bithell in a study written in 2000 found that students appreciated 'team' approaches to mentoring as they valued working with a range of staff members, especially more recently qualified staff. In the study, junior trained staff are viewed as supporters who have a better understanding of the student role and can offer information, advice, and reassurance. Perhaps, as Andrews and Wallis (1999) suggest, students might also benefit from being mentored by a team, with contributions to the assessment process being offered by different team members, thus reducing the risk of bias (Redfern et al 2002).⁴¹

⁴⁰ Jill Caldwell, Karen Dodd, and Caral Wilkes, "Developing a Team Mentoring Mode," *Nursing Standard* 223, no. 7 (2008), 35.

⁴¹ Caldwell, Dodd, and Wilkes, "Developing a Team Mentoring Mode," 35.

Virtual mentoring

Similarly, this approach can reduce potential problems of students feeling they have received an unfair assessment because of difficulties in relationships with individual mentors. A team mentoring system allows the diversity of strengths in teams to help all students meet their learning needs. Students benefit from a range of mentoring experiences which may enable them to gain a better understanding of team working and collaboration.⁴²

Virtual mentoring through the use of the internet is a method being used by professionals seeking hard to find mentors. Mentoring is an increasingly important function for career success. Many special groups, however, including minorities and women, have difficulty finding a mentor.⁴³

A basic problem with mentoring is that many, particularly women and minorities, do not have access to a mentor (Ragins, 1997). These groups find few of their own members in positions of power. There may be difficulties in a mentoring relationship between a White man and a woman or minority member: failure to develop a rapport in the mentor-protégé relationship or the mentor's inability to understand problems unique to women or minorities (e.g., stereotyping and misperceptions of colleagues in the workplace, Ragins, 1989).⁴⁴

Virtual mentoring as an alternative to personal mentoring uses the resources and accessibility of the Internet as a means of mentoring, variously termed 'virtual

⁴² Caldwell, Dodd, and Wlikes, "Developing a Team Mentoring Mode," 35.

⁴³ Stephen B. Knouse, "Virtual mentors: mentoring on the Internet," *Journal of Employment Counseling* 38, no. 4 (2001), 162.

⁴⁴ Knouse, "Virtual mentors," 165.

mentoring' or 'telementoring.' Proteges can access Web pages containing information about mentoring and links that direct them to lists of potential mentors, chat rooms, and e-mail resources. Use of search engines can provide targeted access to individual types of mentors and specific career information.⁴⁵

The Internet provides four unique advantages over traditional one-on-one mentoring or even to mentoring alternatives such as peer mentoring or mentor circles. First, there is immediate access to tremendous amounts of information. Individuals can access Web pages on mentoring or send e-mail at any time of the day or night, 7 days a week (Wah, 2000). Furthermore, individuals can access Web pages originating around the world.⁴⁶

Second, proteges receive varied feedback on their questions. Chat rooms, e-mail addresses, or different Web pages that focus on mentoring provide different perspectives and directions from online mentors with varying backgrounds.⁴⁷ Third, proteges can be coached by various mentors on job-related problems and participate in interpersonal activities.⁴⁸ Fourth, mentoring on the Web may involve coaching by mentors the protege never actually meets (Wah, 2000). Indeed, the relative anonymity of the Internet can provide a degree of privacy that is not possible with face-to-face contact with a traditional mentor. For example, proteges on the Internet may be more apt to discuss sensitive issues or interpersonal problems with anonymous people in a mentoring chat room than they

⁴⁵ Knouse, "Virtual mentors," 165.

⁴⁶ Knouse, "Virtual mentors," 165.

⁴⁷ Knouse, "Virtual mentors," 165.

⁴⁸ Knouse, "Virtual mentors," 165.

would with a person standing next to them.⁴⁹ Fifth, virtual mentoring, from the perspective of the organization, is cost effective. Software for e-mailing and to access chat rooms is already in place (Muller, 2000). Moreover, tutorials for training individuals to become mentors over the Internet are available (Single & Muller, 2001).⁵⁰

Conclusion

In the data presented above mentoring has been influential in training throughout history and across various industries. Mentoring practices have started with the one-on-one relationships and expanding to include group, teams, and even technology. Who would have thought the tables would be turned where senior leadership would find themselves becoming subordinate to young twenty- and thirty-year-old employees?

I agree that I would rather have a nurse or even a teacher who had spent time under the wing of any experienced professional. This would provide some confidence that the service they are providing is legitimate. If a nurse says that my blood needs to be taken for testing, I would not want to see the nurse probing my arm looking for a vein to insert a needle that is connected to a vial for collection and continually comes up with no vein or blood flow. The result would be an arm now full of bruised and purple-colored areas where the vein connect could not be made, but the skin was broken.

In today's multi-ethnic society, teachers just cannot just walk into a classroom and begin teaching with so ideas of the needs of those being taught. Through mentoring,

⁴⁹ Knouse, "Virtual mentors," 165.

⁵⁰ Knouse, "Virtual mentors," 165.

these newbies can watch an experienced teacher in action. They would be encouraged to write down questions on why this was done one way, and something done differently. A situation should never occur, though I am sure it has, that a teacher weighs what is being taught against who is being taught and finds the student wanting. A teacher enters the classroom as the expert but if the teacher is not apprised of special conditions that would hinder the transmission of the teacher's knowledge to the students, then teaching has not been accomplished even though at the end of the day that teacher is still paid. Mentoring, whether one-on-one or by team, will help reveal pitfalls and short coming that are not taught at the university, but must be provide through those who have been on the educational battlefield for a certain area specific information on how to successfully reach the students.

The lack of mentors within my context have placed the future of youth and young adults on a precarious ledge of life. If they try to move forward, they are approached by various decisions that must be made to be able to survive within their own community. Do I become part of a gang for there is protection with the group despite the fact they will be pushed into activities they know are wrong but agree to them? That is as bad as the story about A students in a high school who should have been hosting high expectations of going on to higher education, but because their friend's grade level was a C, their friend would not engage with then in daily activities because the C students thought they were too educated. So, what did these A students do, they missed assignment due dates, failed tests which resulted in that A becoming C or worse. Now they felt comfortable within their group while forfeiting a bright future. The presence of a mentor would provide a safe harbor for both types of students. For the bright and upcoming, they would

be encouraged to move forward and extend not contract their horizons. The those struggling due to problems in family and other aspects of life, the mentor can be that role model to let them know they do not have to linger in substandard conditions. By applying themselves with the advice of the mentor, they too can achieve what to many yesterday seemed impossible but today is well within their grasp. Historically, mentoring has enabled a great number of individuals to achieve the impossible dream of success because someone else cared.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

This chapter will examine the theological foundation which underscores the need for God to engage in mentorship with man, His creation. The Doctor of Ministry project is reflective of and parallels the same process. This project is designed to equip volunteer adults through mentor training to provide youth with the skills and tools that will foster their transition from the tenets of poverty to more successful lifestyles.

The theological viewpoint of this project addresses God as a mentor. As a mentor, God through the presence of the Holy Spirit within His believers, empowers them with the wisdom and power to lead successful lives, despite their past situations. An example of the mentoring process is found in Prov. 2:1-5:

My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; yes, if you call out for insight and raise your voice for understanding, if you seek it like silver and search for it as for hidden treasures, then you will understand the fear of the LORD and find the knowledge of God.

The project entitled Training Adult Community Volunteers to become Mentors, is focused on providing adult volunteers from the Chesterfield Missionary Church family through the assistance of the Holy Spirit, mentorship training which will equip them with tools and experiences to effectively reach the target population. The training is aimed at adult volunteers acquiring a skillset that can be used to empower youth and young adults who reside in and around the Chesterfield Missionary Baptist Church area. The

theological foundation of this project is rooted in the use of two methods: Systematic Theology and Practical Theology. Systematic Theology deals with a biblical example of mentoring. The example is found in Prov. 2:1-5, which focuses on the mentoring experience between a father and his son. The message is being provided to a small group of special people. The Hebrews, these small group of special people, were selected by God to be the means by which He is introduced to the world and thus their lives were based on what is called the Hebrew Law.

The second method is called Practical Theology. Through Practical Theology, God moves through the person of the Holy Spirit to expand his reach to a larger group of individuals. In John 3:16 God reaches out to a larger group. “For God so loved the world that he gave his only Son, that whosoever believes in him should not perish but have eternal life. (John 3:16)”

Throughout the New Testament times and beyond, the Holy Spirit bears the responsibility through one-on-one mentoring techniques to equip the newly in dwelled Christian on how to live a life acceptable to God. Through the revealing of God’s word to the individual by the Holy Spirit, He empowers them to resist the folly of sin as promoted by Satan, the adversary of God. The Holy Spirit convinces the individual of the need to switch mentors, from the old mentor Satan to the new mentor God, represented by the Holy Spirit.

Also addressed in the Practical Theology section are academic points of view. These academic points of view are based on theory, while the boots the ground approach deals with the practical application through the work of the Holy Spirit. He seeks to win

the world who have not chosen Jesus Christ as Lord and Savior, and for those who have, further equip them for partnership in the soul winning process.

Whether it be Systematic or Practical Theology, God's mentorship is made real to those willing to receive His leadership. It was not enough that God first made man, but also desired to share in a relationship with him. When that relationship was broken by a sinful act of disobedience, God just did not walk away and leave man to his own devices but sought to renew the relationship. In an extreme act, God offered up His Son to satisfy the judgement for sin and then provided another mediator in the person of the Holy Spirit. The Holy Spirit would become indwelled with the believer and mediate that life until it is fully redeemed at the death of the believer. In order to more deeply understand the mentorship role, an explanation of these two theological thoughts is discussed. First, Systematic Theology is examined to determine how a father-son mentorship should occur as illustrated in Prov. 2:1-5.

Systematic Theology

Systematic Theology is defined as the "systematic statement of doctrinal propositions formulated from the data afforded by God Himself in His own inspired word. It is thoroughly Biblical, or it ceases to be what it claims."¹ The Bible itself is a multifaceted work which contains different literary genres, historical and geographical details, all which serve to provide a theological understanding of God through Jesus

¹ Alan Cairns, *Dictionary of Theological Terms* (Greenville, SC: Emerald House Group Inc., 2002), 444.

Christ and within the Church. Traditional theology cannot be dismissed so easily. There is still the need for a traditional systematic approach to the Biblical texts.²

The systematic theology method uses the Word of God as the source document to explain the process of mentorship as illustrated in Prov. 2:1-5. The mentoring participants are a father and his son. The relationship between a Hebrew father and his son was an important part of their culture. Going back to Abram in Genesis, God made a covenant with him that his offspring would inherit the land of Canaan. On that day the LORD made a covenant with Abram, saying, “To your offspring I give the land, of the following peoples: the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites. (Genesis 15:18 – 20)” Eliezer of Damascus, who was the present heir of Abram’s household, would not receive access to this promised land. Instead, it would be a child from Abram’s own loins.

Still childless, Sarah was determined to give God some help by giving her Egyptian servant Hagar to Abraham to bear children in her place. This was a common custom of those times. For a woman during the time of Abraham and Sarah, marriage and children were necessary to have a fulfilled life. A childless woman could call herself a mother by giving her maidservant to her husband as a second wife (assuming, of course, the maidservant did indeed produce a child).³ This practice was later included in Hebrew Law.

² Eric E. Puosi, “A Systematic Approach to the Christology of Peter’s Address to the Crowd (Acts 2:14-36),” *New Blackfriars* 87, no. 1009 (2006): 253, <http://www.jstor.org/stable/43251032>.

³ *Marriage and Children – women in the Ancient World*, www.womenintheancientworld/womenandtheLawinAncientIsrael.htm.

But even the birth of Ishmael did not satisfy what God required, because his mother was an Egyptian. No, the son required from Abraham will come from his union with Sarah, as prophesied by God. Abraham and Sarah are the start of the nation of Israel through Isaac and continues through following generations. Both father and son indicated in Proverbs, would be of Hebrew stock. Could this discussion have been applied to persons of another culture, some aspects yes, but because the central figure is the God of Israel, His demands to Israel would be different. If you obey the voice of the Lord, your God and be careful to do all that he has commanded you will be blessed in all you do. And if you do not obey the voice of the Lord then curses rather blessings will fall upon you. (Deuteronomy 28)

Wisdom and folly are the main characters in the discussions between father and son found in Proverbs 2-9. Wisdom is defined in the following ways: (1) it is simply the art of learning how to succeed in life, (2) it is considered by some as a philosophical study of the essence of life, and (3) it seems that the real essence of wisdom is spiritual not dependent on worldly success.⁴ The Book of Proverbs definition of wisdom coincides with definition three noted above. Spiritual wisdom comes as the result of a sincere and faithful relationship with God.

Folly can be defined as in one of the following ways: (1) it is considered deliberate sinfulness, (2) it could mean simplemindedness, (3) it could be illustrated in acts of deliberate simple-mindedness, and finally, (4) it can be defined as brutal or subhuman activity.⁵ The use of the word folly in the Book of Proverbs touches a portion

⁴ *Wisdom*, Holman Bible Dictionary, (Nashville, TN: Holman Bible Publishers, 1991), 1412.

⁵ *Folly*, Holman Bible Dictionary, (Nashville, TN: Holman Bible Publishers, 1991), 505.

of each of the above statements. Its actions are in opposition to the relationship wisdom desires with God. We find that the father, through his own personal experiences, understood the differences between wisdom and folly. He now seeks to steer his son in a direction where the son can independently decide that it is better to reside in the shelter of wisdom than in the darkness and distress of folly.

The father had already experienced life under the Hebrew Law and understood the positive and negative consequences. When following the wisdom of God, positive outcomes were the result. When engaging in folly, negative outcomes resulted because he despised the words of God and walked his own path. Within these verses the father is creating a mentoring teaching moment. The father has already gone down the road of life and experienced the protection of wisdom; but also, has experienced a life where he chose folly in wisdom's place. The father has watched over his son's life and determined that a crucial time has been reached where he must provide to his son the equipment necessary for living a successful life before and with God.

This young man is facing a fork in the road of life. One fork guarded by God leads to Wisdom and the other fork guarded by distractions, such as loose women, leads to Folly. The path of wisdom leads to prosperity, honor, health, and life. The path of folly leads to poverty and loss, shame and disgrace, disease, and death. There is no middle ground, no moderate path between the two. Serving two masters is also illustrated in Matt. 6:24, which says that no one can serve two masters, for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and money. One cannot have a little folly mixed in with a life of wisdom and expect the rewards of wisdom. This is so because of the overarching paradigm of life's direction.

One's life is either given to wisdom, or it is not. If given to wisdom, blessings will result leading to wellness and prosperity. If it is not given to wisdom, foolish ways will result leading death and destruction of the individual.⁶ Fully understanding the tenets of wisdom is a growth process. It is learned and strengthened each day as we walk closer to and with God.

From Prov. 2:6-22;9 in its entirety, the father shares his life experiences with his son in hopes that such an explanation will reduce or at least prevent the acts of folly. The father's prayerful conclusion rests with the following: "The fear of the LORD is the beginning of wisdom. (Prov. 9:10a)" This wisdom should be sought after as if it was as precious as gold or silver; for following such wisdom will provide a life of blessings as his son walks with God.

Striving to walk in a life of wisdom is further illustrated in Luke 15:11-20a. It chronicles the story of a father and his two sons. The older son choses to follow the path of wisdom as provided by his father. He stays at home rather than engaging in activities which feed the flesh and continues pursuing wisdom under his father's mentorship. The younger son, through his own inexperience with life, chose to leave home against his father's wishes and become involved with the folly of life. Without the guidance of his father, the young man soon follows the examples of those engaged in folly which leads this young man into a life of excess. He subjects himself to a life of folly where wisdom is hard pressed to be found for this folly provides a momentary thrill but no lasting results. It was not until he had lost all and became stripped of everything Hebrew, that he would come to his senses. What upstanding Hebrew would be found with unclean

⁶ George M. Schwab, "*The Book of Proverbs*," in Cornerstone Biblical Commentary, Vol 7: The Book of Psalms, The Book of Proverbs (Carol Stream, IL: Tyndale House Publishers, 2009), 482.

animals such as hogs, he would realize the truths found in the wisdom of his father's teaching.

Now, as he reflects on his present situation, he concluded that his father's way was right all along. This son would turn from his wicked ways after graduating from the school of hard knocks, I came to the realization that wisdom really is a more protected route to life than entertaining folly. Upon this realization, he returns to his father's house. His father viewing him away off, does not see the cocky young man that had left his home earlier to taste the delights of a life of excess, but receives him as a survivor of that life willing to say I was wrong. The son believes that he is no longer worthy to be his father's son and asks to receive him as his servant because of his poor choices. The father does not receive him as such but again recognizes that the son now realizes the errors of his ways and is found. (Luke 15:32)

Examination of Secular and Spiritual Wisdom

Secular Wisdom

Secular wisdom shares many of the same features as human wisdom. Human wisdom is often viewed as virtually synonymous with the term word knowledge; however, when used in general and secular terms, it commonly indicates applied knowledge and skill or even cunning behavior. Wisdom can also refer to superior mental capacity or a superior skill. Thus human wisdom is used to describe both the calculating ways of King Solomon (1 Kgs 2:1–6) and the craftsmanship or skill of the workman Bezalel (Ex 35:33).⁷ Wisdom can be also defined as good judgment based on what you

⁷ Walter A. Elwell and Barry J. Beitzel, "Wisdom, Wisdom Literature," Baker Encyclopedia of the Bible (Grand Rapids, MI: Baker Book House, 1988), 2149.

have learned from life's experiences.⁸ It can result from common knowledge or intuitive thinking related to the experiences of a surrounding area or territory, or it can be the accumulation of years of education. This accrual of knowledge provides a database from which information can be obtained in the decision-making process.

Is one system better than the other? It is all relative to the situation. One individual may have no more than a third-grade education, but can advise other individuals on the dangers of the surrounding area. For example, using knowledge derived from prior experiences to determine which plants are good and not so good to eat, and when it is good to plant a crop and then harvest can be crucial to one's well-being. Another individual may have all of the educational blocks checked that have allowed them to navigate through their career ladder to obtain positions of prestige and honor. As long as each individual remains within his or her own environment, they will find success. Let them try to operate in the others setting, then great disappointment and failure will result because what type of wisdom would work in one world would only lead to failure in another.

Here are several examples of individuals who lived according to human wisdom and God's response to them:

1. Those individuals living corrupt lives during Noah's time. God's response to their corrupt living was a flood which drowned them, saving eight individuals to start a new society of godly believers. (Gen. 6:11)

⁸ *Wisdom*, Definition in the Cambridge English Dictionary, <https://dictionary.cambridge.org/us/dictionary/english/wisdom>.

2. Residents of Sodom and Gomorrah living sinful lives. God's response was destruction of these cities to show His displeasure with their activities.
(Gen.18:16-21)
3. Occupants of Egypt during the tenth plague after Pharaoh refuses to free the Israelites. God sent the Death Angel to kill the first born of Egypt to force Pharaoh to free the Israelites. (Gen. 12:12-14)
4. The Southern Kingdom of Judah rebels against God's leadership and choose to serve idol gods. God's response was that they were conquered by the Babylonians
(2 Chr. 36:15-21)
5. Judas walks with Jesus for three years but cannot put his agenda of freedom from Rome for Israel ahead of being a good disciple. This resulted in him hanging himself because his agenda failed to move Israel closer to freedom from Rome rather than walk as a disciple with Jesus. (Matt. 27:5)

Godly Wisdom

Prov. 1:7 states that wisdom begins with the fear or reverence of the Lord. The source of Godly wisdom is, of course, from God and this wisdom honors God. Wisdom starts with the fear of God and results in a holy life. In 1 John 2:15-16 godly wisdom allows us to trade earthly values for biblical values. Having godly wisdom means we strive to see life through God's perspective and live in the light of that information.⁹ The Holy Spirit is the source of godly wisdom for the believer. The unbeliever has lived a certain number of years under the control of human wisdom. When the unbeliever

⁹ *What is Godly wisdom*, <https://www.gotquestions.org/godly-wisdom.html>.

receives Jesus Christ as Lord and Savior, he or she experiences being born again, not of flesh and blood but by the Spirit of God. Under the influence of the Holy Spirit and reading the word of God, this new believer begins to experience godly wisdom and living this new life.

Examples of those following God's wisdom are,

1. Abram, despite the delay of the birth of Issacs, continued to walk with God and was blessed. (Gen. 15:2-6)
2. Joseph sold as a slave by his brothers never forgot his father's teaching that led him from the prison to second in command below Pharoah. (Gen. 37:36-41:41)
3. Joshua was directed to take possession of the land of Canaan and follows God's direction and no man was able to stand against him. (Josh. 1:2-9)
4. David was called a man after God's own heart and for most of his life David was faithful to God and was blessed. One event of trusting the flesh over God's leadership resulted in the death of Uriah, Bathsheba's husband and of the first born from the union of himself and Bathsheba. (2 Sam. 11-12)
5. Daniel, though a Babylonian captive, continued to practice the ways taught to him by his father and God blessed him there. (Dan. 1:11-21)

Practical Theology

Non-Academic Approach

Practical Theology is where the rubber meets the road, where Christians empowered by a new mentor, the Holy Spirit, go forward fulfilling God's mission for the church. It "focuses on the everyday or modern-day implications of Christian theological

beliefs.”¹⁰ The Holy Spirit is the co-equal and co-eternal Spirit of the Father and the Son, who inspired Scripture and brings new life to the people of God.¹¹ Practical Theology is used to empower the church to have a desire to reach the lost because of what Jesus accomplished on the Cross. The Holy Spirit: empowers the individual to receive Jesus as Lord and Savior (being Born Again) and through mentoring provides the power that sustains the Christian to live a life no longer encumbered by the power of sin. Unlike the Hebrews and their smaller group as called by God during Old Testament times, a new invitation is given: “Behold I stand at the door and knock. If anyone hears my voice and opens the door, I will come into him and eat with him and he with me. (Rev. 3:20).” Through this new relationship individuals who were later called Christians would provide God a new capability as an outreach to the community.

The road to empowerment began when, Jesus, the resurrected Savior and Lord, provided the mission to the church, “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. (Matt. 28:19-20a)”

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. (John 15:26-27)

Through the mentoring of the Holy Spirit the church is empowered to have the strength to overcome sin, but also to love as God loves. “Congregations and parachurch

¹⁰ “Practical Theology – What is it?,” CompellingTruth, <https://www.compellingtruth.org/practical-theology.html>.

¹¹ M. H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London, England: Martin Manser, 2009), 1.

organizations which adopt a missional approach to ministry emphasize that God cares about the holistic needs of people. God's concern and care extends to the whole person, body and spirit, and includes the spiritual and physical needs of all people."¹²

Scriptural reference to practical theology was found about the church in action in Acts 4:

Now the full number of those who believed were of one heart and soul, and no one said that any of the things that belonged to him was his own, but they had everything in common. And with great power the apostles were giving their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as were owners of lands or houses sold them and brought the proceeds of what was sold and laid it at the apostles' feet, and it was distributed to each as any had need. (Acts 4:32-37)

The use of the Holy Spirit as a mentor did not stay confined within the group of early Christians. The Apostles also used it frequently: the lame beggar healed (Acts 3:1-10), bring the sick to be healed (Acts 5:12-16), and reaching outside the Jewish framework to a Gentile – a centurion (Acts 10:1-45). Practical Theology can also be demonstrated in the actions of preaching and teaching. Through these methods the word of God is dissected through spirit-led interpretation or through subject explanation of various aspects of salvation, redemption, and other areas where the understanding of God's word is necessary for the spiritual growth of the saints.

Some of our present-day churches fail to enact elements of practical theology. They meet within the walls of their church saying they are worshipping and praising God. They go home and wait until they return to church for another religious experience. The mission has not changed, and the Holy Spirit is not on vacation, yet the world outside the

¹² Jerome Boone, Jerald J Daffe, William Effler, and Henry Smith, eds., *Mission of the Church: Essays on Practical Theology for 21st Century Ministry* (Eugene, OR: Wipf & Stock, 2018), 16.

building is not being served. Drugs continue to enslave young and old. Society seems satisfied to let the school to prison practice continues without changes. Families which once were the shelter and hope for parents and children have turned into homes of abuse, infidelity, and lack of love.

Jesus died to save all. The Bible says God is love, and then requires Christians to reach out and love the fatherless, the homeless, and others, even the unchurched. Children whose parents are still children themselves need to know someone is concerned about them and their needs. If Christians would allow the Holy Spirit to mentor them, then lives would be changed. Once the Christian feels the empowerment of the Holy Spirit to reach the community, then that same Holy Spirit can change lives, change outcomes, and allow practical theology to be the foundation of Christian outreach, rather just another term discussed in seminary.

Academic Approach

Academically, Practical Theology is a dynamic process of reflective, critical inquiry into the praxis of the church in the world and God's purpose for humanity, carried out in the light in Christian Scripture and tradition, and in critical dialogue with other sources of knowledge. As a theological discipline its primary purpose is to ensure that the churches proclamation and praxis in the world faithfully reflect the nature and purpose of God's continuing mission to the world and in so doing authentically addresses the contemporary context into which the church seeks to minister.¹³

¹³ Ray S. Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove, IL: InterVarsity Press, 2001), 22.

Practical Theology was interpreted differently by Gottlieb Jakob Planck and Friedrich Schleiermacher: Planck believed that practical theology was based on extra-theological learning and research.¹⁴ According to Planck, practical theology is a subordinate field.¹⁵ It attempts to learn from other fields of knowledge from which it applies them to the truths of religion, rather than to learn from theology.¹⁶ In his encyclopedia, Planck even downgraded the field of practical theology to the appendix because he believed it only covered the “application” rather than the “formation” of new theological knowledge.¹⁷

Schleiermacher placed practical theology as an academic discipline among theological studies by clearly describing its nature, tasks, and procedures and thereby firmly establishing it as a necessary part of the theological whole.¹⁸ In his succinct but significant book, *Brief Outline of the Study of Theology*, Schleiermacher describes the unique position of practical theology among the other theological sciences dividing theology into three fields, using the metaphor of a tree: philosophical theology being the roots of the theological tree; historical theology being the stem or body of the tree; and practical theology, which addresses the practice of the leadership of the church, the crown of the theological tree.¹⁹ For Schleiermacher, theology including practical

¹⁴ Chang Kyon Lee, “*Practical Theology as a Theological Discipline: Origins, Developments, and the Future*,” *Korean Journal of Christian Studies* 75, no. 1 (March 2011): 293.

¹⁵ Lee, “*Practical Theology as a Theological Discipline*,” 293.

¹⁶ Lee, “*Practical Theology as a Theological Discipline*,” 293.

¹⁷ Lee, “*Practical Theology as a Theological Discipline*,” 293.

¹⁸ Friedrich Schleiermacher, *Brief Outline of Theology as a Field of Study*, trans. Terrence N. Tice (Lewiston, NY: E. Mellen Press, 1988), 10.

¹⁹ Schleiermacher, *Brief Outline of Theology*, 10.

theology, in the full sense of the word, belongs to the “cohesive whole of theology as a science. This indicates a new way of understanding practical theology.”²⁰

The concept of practical theology was opposed by Schleiermacher as simply a technical application of theology.²¹ Schleiermacher writes in his interpretation on practical theology: One view-which was once very widespread later becomes less prominent, but now (1831) reemerges maintains that theology proper is dogmatics, and everywhere else is only an auxiliary science. Since little can be said about practical theology in this respect, it is said to be ‘applied theology.’ But if theology as a whole is so defined that dogmatic becomes theology proper and practical theology merely as an application of dogmatics and if we consider how little of the dogmatics-indeed nothing in so far as it is truly dogmatics - is ever applied in the field of practical theology, then it seems to me that this view is very skewed and inadequate to the actual state of affairs.²²

Additional techniques to execute Practical Theology

Evangelism is one of several techniques that are used to advance Practical Theology. Other techniques include the following: Preaching and Teaching.

Preaching

The definition of preaching is the proclamation of religious truth. It is the continuous and public testimony given by the church through discourses, by men and

²⁰ Schleiermacher, *Brief Outline of Theology*, 10.

²¹ Lee, “*Practical Theology as a Theological Discipline*,” 293.

²² Lee, “*Practical Theology as a Theological Discipline*,” 293.

women set apart for such work. Their own living faith is rooted in and sustained by the witness of the written word of God.²³ The key to preaching is the same key used in Evangelism, the Holy Spirit. Preaching that is administered to a body of believers without the power and guidance of the Holy Spirit is just a speech expressed for individual gain.

Preachers are just not any individual standing in a pulpit representing God, but they are a called group of individuals, set aside by God for that ministry. They are akin to the prophets of the Old Testament. Individuals such as Jeremiah, Ezekiel, and Amos were called to God's service. Jeremiah went as far to say that God had called him to ministry even before he was formed in his mother's womb (Jer. 1:5) as a prophet to the nations.

Preachers in the New Testament church must first be saved. In order to preach to the sinful condition, they must have undergone the born-again experience. The disciples, after the resurrection of Jesus, were just a group of individuals who believed in the resurrection of a dead Jew called Jesus. It was not until they received power from the Holy Spirit on the day of Pentecost, were the disciples now empowered from a heavenly source to speak the words that had the power to change lives.

Peter, on that day, is chronicled in Acts 2 as preaching the first sermon in the New Testament era. In that sermon he explained the fulfillment of prophecy of Joel where he said that God would pour out his spirit on all flesh (Acts 2:17) and that the disciples were examples of the fulfillment. The Holy Spirit had become indwelt in them giving them the power to speak as God's representatives to a sin sick world. The word of God is declared through called and anointed preachers. God overcomes their reluctance,

²³ David H. Bauslin, "*Preacher, Preaching*," ed. James Orr et al., *The International Standard Bible Encyclopaedia* (Chicago: The Howard-Severance Company, 1915), 2433.

strengthens their weakness, authorizes their message and confirms the truth of what they declare.²⁴ God's call of preachers: (1) it is not dependent upon background, (2) it is not dependent upon ability, (3) it is not dependent upon willingness, (4) it is a matter of God's sovereign choice, and (5) God's commissioning of preachers - they are commissioned to declare God's word.²⁵

Preachers have the responsibility to be spiritually prepared to deliver God's message to His people. In preparing to deliver God's word to the worshipers, preachers must reflect, meditate, and pray over the scriptural passages. They can use scholarly exegesis to deepen and refine their understanding of verses in God's word. Through the use of imaginative and figurative language, the preacher is able to more adequately address the diverse needs and problems of the congregation. Preachers are called to invite worshipers to join them in listening and encountering God.²⁶ Preachers are not the only individuals within the church that use the process of Practical Theology in the administration of God's word to both saved and unsaved. Teaching, using Practical Theology, engages with individuals from within and without the church in learning about the teachings of Jesus Christ.

²⁴ Martin H. Manser, " *Preaching*," Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies (London: Martin Manser, 2009), 7758.

²⁵ Manser, " *Preachers*," 7758.

²⁶ Dale Launderville, " *The Homiletic Exposition of Scripture*," Liturgy 1989, Vol. 8 (2), pp: 35–39.

Teaching

Teaching can be defined as the process of attending to people's needs, experiences and feelings, and intervening so that they learn particular things, and go beyond the given.²⁷ Teaching within the church is separate from secular teaching by this one element, the Holy Spirit. He is the source of teaching within the church in conjunction with skills obtained through secular studies. Without the leading of the Holy Spirit, teachers have no connection to God. Paul encourages Timothy to maintain sound teachings and protect those teachings with the help of the Holy Spirit. (2 Tim. 1:13-14)

Unlike preachers who are called to their ministry, teachers instruct through utilization of a gift of the Holy Spirit. "We have different gifts, according to the grace given to each of us. If your gift . . . is teaching, then teach" (Rom. 12:6-7). Here teaching refers to the God-given ability to explain God's Word. The teacher has received a supernatural ability to clearly instruct and communicate knowledge, specifically the doctrines of the faith and truths of the Bible (1 Cor. 12:27-29).²⁸ Preachers may find themselves preaching to large congregations, the teachers will address smaller groups and find a more intimate relationship to those being taught and serving their more immediate needs. Teaching really faces the community where they are, where the rubber meets the road.

²⁷ M. K. Smith, 'What is teaching?' in The Encyclopedia of Pedagogy and Informal Education. <https://infed.org/mobi/what-is-teaching/>.

²⁸ "What Does the Bible say about Teaching?," <https://www.gotquestions.org/Bible-teaching.html>.

Conclusion

Theological Foundation as discussed in this paper has shown that godly wisdom is an important component to the success of any mentoring project. The Training of Adult Community Volunteers Mentoring project is focused on preparing volunteering adults to receive the skills and training allowing them to work under the spiritual leadership of the Holy Spirit in reaching a community context who have been abused by sin. Training volunteering adults to be mentors will provide the context another example where God can present Himself through their work. The physical, social, emotional, and spiritual needs will take center stage in the core experiences that are part of the project training agenda. Through the use of practical theology tools such as evangelism, preaching and teaching, the church is able to reach into the context community spreading the love of God. Why should a youth or young adult engage in a self-fulfilling prophecy determined by others? In life we all have faced decision points, times where a right course of action or a wrong course of action influenced our future. Working one-on-one with mentors, youth will be exposed to new and diverse ways of approaching life. This is illustrated in Prov. 2:1-5. Here a father concerned with the development of his son, teaches him that wisdom is far valuable than the follies of life. Where wisdom can lead one to a life of prosperity and walking peacefully with ones God, the life of folly leads to destruction and alienation from God as one chooses opportunities to satisfy oneself than God.

These mentors will provide youth a different lens on how to approach life differently, how to avoid using and selling drugs, how to value others and how to work together to build a positive community that does not enslave but rather emancipates one's way of life. Structural discriminatory outcomes such as the school to prison pipeline will

no longer be an end game but the project will provide options leading to a more prosperous lifestyle. These trained adult mentors will use various training activities (tutoring, Community Service, and others) to empower participants with new tools and insights that broadens their concept of life and how these differences can empower them to choose different outcomes.

Looking from an academic point of view there is still confusion on how to characterize practical theology. Though Plant and Schleiermacher have their own ideas on Practical Theology, it all comes down to the fact that they are theories they both endorse. Theories are not the base foundation of any theology or any other religious or scientific principle. Changes occur every day that have statements re-evaluated using today's tools. As the thought that the world was flat was denounced by satellite pictures showing the curvature of the earth, changes in Practical Theology thought will occur in such a way to bring it closer in line to the boots on the ground concept.

This project embraces the spiritual philosophy of transformation. Participants come to the project seeking to be equipped with tools that when applied to a life of a mentee will help them shed the clothes of the old man and see the possibilities that Jesus holds in providing a new life emancipated by Him and empowered by the Holy Spirit. The mentoring trainees will bring their own life experiences to this project, and through teaching, sharing experiences with mentors' trainees will experience knowing and building a relationship with the God who through the mentoring process will direct their paths and footsteps. The tools used and developed through the project process will become part of the daily walk. The mentors armed first with the knowledge of the Savior, then with skills and tools of project development, they will face the darkness of

generational curses of poverty and intuitional racism. This training is geared to replace that thought process with a new prospective that will issue in the dawning of a new day, one of emancipation from the old way of doing things to another seemingly better way. Empowered not by things they see but by a spiritual mentor, the Holy Spirit, leading them to life everlasting.

The words of the Negro National Anthem capture the hope of that experience:

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty.
Let our rejoicing rise,
High as the list'ning skies,
Let it resound loud as the rolling sea.
Sing a song full of the faith that the dark past has taught us.
Sing a song full of the hope that the present has brought us.
Facing the rising sun of a new day begun,
Let us march on till victory is won.²⁹

²⁹ James Weldon Johnson, "Lift Every Voice and Sing Sheet Music," Musicnotes Inc., <https://www.musicnotes.com/sheetmusic/lift-every-voice-and-sing/35314>.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

The project examines and supports the use of the Interdisciplinary Foundation Theory as it applies to the subjects explored below. Interdisciplinary studies is defined as “a cognitive process by which individuals or groups draw on disciplinary perspectives and integrate these insights and modes of thinking to advance their understanding of a complex problem with the goal of applying the understanding to a real-world problem.”¹ The problems addressed in this paper will examine why certain social sciences appear to encourage rather remedy poverty in youth and young adults in the geographical context of Longs, SC. Data on the residents of this community reveal the following: 62.6% of young African American males and 48.8% of young African American females live below the poverty level.² “The Census Bureau uses a set of money income thresholds that vary by family size and composition to determine who classifies as impoverished. If a

¹ Allen F. Repko, Rick Szostak, and Michette Phillips Buchberger, *Introduction to Interdisciplinary Studies* (Thousand Oaks, CA: SAGE Publications, Inc., 2020), 68.

² “Longs, South Carolina (SC) Poverty Rate Data,” City-Data.com, Advameg Inc., <http://www.city-data.com/poverty/poverty-Longs-South-Carolina.html>.

family's total income is less than the family's threshold than that family and every individual in it is considered to be living in poverty.”³

These individuals would be best served by being involved in a mentoring program. A mentoring program would provide them other options and would emancipate them from some existing situations such as homelessness, drug abuse, and parental abuse. It would then empower them to break the shackles of poverty through obtaining higher education, following examples of good role models, and believing that they have the skills to succeed which would allow them to move forward into more productive lives.

The following questions are addressed for the project:

1. How is mentoring effectiveness viewed through a Sociological lens (Concepts of social capital and institutional agents)?
2. How will the lack of mentoring in the educational system influence learning for children in poverty and later the child's existence in their socioeconomic environment (Asset development)?
3. Can mentoring methods be effective in deterring youth and young adults from involvement in the school to prison pipeline?

Mentoring and Sociology

Mentoring effectiveness as viewed through a Sociological lens, (concepts of social capital and institutional agents). Social capital theory, situated in the discipline of sociology, has the potential to advance our efforts to socially embed working-class urban

³ “Poverty by Age and Gender,” DATAUSA, Deloitte, <https://datausa.io/profile/geo/16000US4516405#economy>.

youth in social networks that not only empower them, but that also foster the social and cognitive skills that will last a lifetime.

By social networks I refer here to that web of relationships within which every person lives, and these relationships usually span across different social and institutional settings. For one individual, his or her social network is one important way they experience privilege: access to people in power, access to many forms of resources and support, and the means by which they exert a greater deal of control over their lives. For another individual, their social network which lacks the ability to network into areas of prosperity possibilities becomes a social prison that denies him or her access to the most basic forms of support.

Richard D. Stanton-Salazar uses the following example of social capital and its use. You need a short-term loan of \$500.00 or economic capital. Maria, your friend has stood by you over the years, and this is another opportunity for her to assist you. She happens to have that sum of money on hand. Though not in your physical hands, her \$500.00 becomes your social capital (financial support that is part of your relationship with her) because you know she will provide it to you upon request.⁴

There are four aspects of social capital: (1) information, (2) influence, (3) social credentials, and (4) reinforcement.⁵ In many cases the mentor becomes the institutional agent for the mentee in these areas. Occasionally, the mentee will have experiences in a particular area not frequent by the mentor and the mentee does a role reversal in those cases.

Information

In the usual imperfect market situations, social ties located in certain strategic locations and/or hierarchical positions (and thus better informed on market needs and

⁴ Richard D. Stanton-Salazar, "Contributions of social capital theory and social network models in advancing the connection between students' school-based learning and community-based opportunities for pursuing interest-driven learning," DML Research Hub, <https://dml2016.dmlhub.net/wp-content/uploads/2016/>.

⁵ Nan Lin, *Social Capital: A Theory of Social Structure and Action* (Cambridge, MA: Cambridge University Press, 2001), 20.

demands) can provide an individual with useful information about opportunities and choices otherwise unavailable.⁶ Living in poverty would not usually provide any inroads into these spheres because of a lack of financial status.⁷ Likewise, these ties (or their ties) may alert an organization (be it in the production or consumption market), and its agents or even a community about the availability and interest of an otherwise unrecognized individual.⁸ Such information would reduce the transaction cost for the organization to recruit better (be it in skill, technical or cultural knowledge) individuals, and for the individuals to find a better organization that can use their capital and provide appropriate rewards.⁹

Information is the real key to success. There can be opportunities available but if the information is not there then it is as if the information just does not exist. The mentor can become the new river of information to the mentee. A mentee who has been isolated by culture to live in certain areas where there are no contact points for information may not even know that such information exists. The mentor who has climbed out of poverty's pit can present a whole new set of options to the mentee. The difference between a laborer working for \$7.00 an hour and an executive making \$40.00 an hour does not totally depend on skills, but sometimes being in the right places where the information about training and promotion are available allows for more intelligent

⁶ Lin, *Social Capital*, 20.

⁷ Lin, *Social Capital*, 20.

⁸ Lin, *Social Capital*, 20.

⁹ Lin, *Social Capital*, 20.

decision making. The mentor can unlock various doors of opportunity and allow the flow of new information to rain upon the mentee changing his or her world view forever.

Influence

“Influence is where social ties may exert influences on the agent who play critical roles in decision involving the actor.”¹⁰ In this instant the agent is the mentor. The mentor drawn from within the social confines of the community has established a level of respect that presents them with opportunities of acceptance. This acceptance can open doors that the mentee themselves could not consider a viable alternative to how they are living because of the limited view of life that poverty may have envisioned for them.

The mentor can expand the view of the mentee, through changes in lifestyle. The mentee no longer sees that the lack of resources seemingly prevents them from moving forward but sees the mentor’s lifestyle success and would want to duplicate it in their own. The mentor becomes the guide by establishing new goals for the mentee where they begin to understand there are options other than the one, they are presently experiencing.

The mentor also becomes the mentee’s social capital not just in the material sense, but in relating a greater expectation for the mentee to obtain. If a C student in school, the mentor will provide an atmosphere and tutors if necessary to move from a C to an A. The movement will open doors for the mentee who as a C student could not have obtained such as scholarship’s, internships, and job opportunities that now befitted this new grade level.

¹⁰ Lin, Social Capital, 20.

Social Credentials

“Social Credentials are social ties and their acknowledged relationships to the individual, maybe conceived by the organization or its agents as certification of the individuals’ social credentials, some of which reflect the individual’s accessibility to resources through social networks and relations – his or her capital.”¹¹ This though which can be used in the business arena, can be also associated in the mentor – mentee relationship. As stated above, the mentor’s activities leading to mentee’s changes in grade, will open new doors and allow new socials credentials to become part of the mentee’s life. An individual is no longer seen as a troublemaker or involved in activities that can lead to a negative assessment by those around them. The drug user under the support of a former drug user can slowly put aside the “habit” and engage in activities that will not only benefit their health, physical and mental, but also change their point of view on life. The community, with an established trust in the mentor is now willing to extend that “trust” to the mentee and provide various means of support that would not be available to the mentee in their prior lifestyle.

Reinforcement

Social relations are expected to reinforce identity and recognition within a group. Being assured of and recognized for one’s worthiness as an individual and as a member of a social group showing similar public acknowledgement of one’s claim to certain resources. These reinforcements are essential for the maintenance of mental health and entitlement to resources.¹²

¹¹ Lin, *Social Capital*, 20.

¹² Lin, *Social Capital*, 20.

Under the mentor's supervision the mentee newly established trust will allow a renewed identity by others in the community. Those who once shunned the mentee will see them as a valuable asset to the community success and embrace them.

An example is like this one: An individual is standing on the corner with a brown bag containing some version of alcohol. Drinking with others or alone, sometimes to a drunken stupor where they no longer can help themselves as their body succumbs to the alcohol overruling the systems of their body. There they lay, forsaken of the community with no one to help them.

It is like the story of the Good Samaritan found in the Gospel of Luke Chapter 10 verses twenty-five through thirty-seven in the Bible. It tells of a traveler who is robbed by thieves and left for dead. Certain individuals pass his way and sees his condition. One is a priest, who believing he is dead, does not want to touch him for that would mean by the Mosaic law he would be unclean for a period and unable to fulfill his priestly duties. (Numbers 19:11 International Standard Version) These duties he esteemed higher than providing a helping hand. The Levite also came by and looked on him, yet he was not willing to take the time to further investigate the man's condition and just left him as he found him as he hurried on to his destination.

Lastly a Samaritan came down the same road and seeing the man lying there, stopped and investigated his condition. Because of a lack of clothing or any other means of identify what status of wealth or nationality, this Samaritan took of his own possessions the items necessary to clean the wounds of this individual and decide that this individual could be helped. And placed him on his donkey and took him to a location he himself had frequent and they had a knowledge of his credibility.

He instructed them to care for this individual until he was well enough to move on, and he would pay them for their efforts the next time there. The Samaritan is the mentor, and the injured man is the mentee. The mentor has investigated the mentee through his or her relationship or prior acquaintance. The mentor provides support that would initially get the mentee moving from their present situation to having a view that there is something better that can be achieved.

The mentor has invested time, finances, and even their reputation to get the mentee's attention that they are worth the attention being provided. And the mentor introduces the mentee into a social support structure that will further support the mentee's confidence in themselves by seeing it given to them by others. The mentor's social capital becomes part of the mentee's life resulting in a life changing experience. From Mentoring and Sociology, we transition to Mentoring and the Educational System.

Mentoring and the Educational System

The lack of Mentoring in the Educational system will negatively influence learning for children in poverty and later the child's existence in the Socioeconomic environment. (Asset development) Over the past several years, school-based mentoring programs have become an increasingly popular way to provide students with mentors (Herrera et al., 2007). This may be due to, at least in part, a number of perceived advantages over community-based mentoring. For example, school-based programs tend to cost less to run per relationship than community-based mentoring programs due to more in-kind contributions from the schools and less overhead (Rhodes, 2002; Portwood and Ayers, 2005; however, see Herrera et al, 2007). However, there are also limitations to the school-based approach. The biggest difference is that school-based mentoring tends to be less intensive than community-based mentoring. For example, the school calendar generally constrains the maximum length of a match to approximately nine months, which is less than the minimum twelve months of mentoring recommended by those in the mentoring field (e.g., Rhodes, 2002). In practice, the actual length of the school-based mentoring relationship may be even shorter. For example, studies have found a two to three-month time lag from the beginning of the school year in getting students matched with mentors (Hansen,

2005, Herrera, et al., 2000; Karcher, 2008) so that actual mentoring takes place for a period of five to six months for approximately six hours a month (Herrera, et al., 2000). In addition, the school-based approach has often relied heavily on high-school and college-age mentors, which, on one hand, increases the number of students a program can serve, but also can limit the length of the mentoring relationship given the mentors' inability to commit beyond a semester or school year (Herrera et al., 2007). Furthermore, the meta-analytic review of DuBois, Holloway, Valentine, and Harris (2002) regarding the effectiveness of mentoring programs for youth suggests that school-based mentoring programs may be less effective than community-based efforts. In short, compared to community-based mentoring programs, the constraints placed upon school-based mentoring often result in more limited opportunities for students to develop enduring, trusting relationships with adult role models. In turn, school-based mentoring may not be able to provide a sufficient "dosage" of mentoring to achieve lasting positive effects on students.¹³

Research findings

Research findings on the impacts of school-based mentoring on student outcomes have been limited by weak research designs, small sample sizes, and non-objective measures. However, there is a growing body of more rigorous research that has produced a range of impact findings, generally not sustainable over time. For example, the recent experimental impact evaluation of Big Brothers Big Sisters school-based efforts suggests that school-based programs have the potential to improve students' academic performance, behavior in school, and school attendance (Herrera et al., 2007). These results, however, with the exception of skipping school, did not endure into the following school year. In contrast, a recent experimental evaluation of another school-based mentoring program (the Study of Mentoring in the Learning Environment) revealed small, positive effects of mentoring on students' connectedness to peers and on self-esteem and social skills, but not on academic outcomes (Karcher, 2008). Finally, two experimental studies of the Across Ages mentoring program, which has characteristics of both school- and community-based programming (Taylor, LoSciuto, Foz, and Sonkowsko, 1999; Aseltine, Dupre, and Lamlein, 2000), found that the program led to lower levels of student substance use and problem behaviors and stronger attachment of students to school and their families, which were not sustained beyond the end of the school year.¹⁴

¹³ U.S. Department of Education Institute of Education Sciences, Impact Evaluation of the U.S. Department of Education's Student Mentoring Program, Catherine Dun Rappaport et als., NCEE 20094047, February 25, 2009, https://ies.ed.gov/ncee/pubs/20094047/summ_1.asp.

¹⁴ U.S. Department of Education Institute of Education Sciences, Impact Evaluation of the U.S. Department of Education's Student Mentoring Program, Catherine Dun Rappaport et als., NCEE 20094047, February 25, 2009, https://ies.ed.gov/ncee/pubs/20094047/summ_1.asp.

The Student Mentoring Program

The U.S. Department of Education's Student Mentoring Program, authorized under the No Child Left Behind Act (NCLB) of 2002, Section 4130, is a competitive federal grant program managed by the Office of Safe and Drug Free Schools (OSDFS). It addresses the lack of supportive adults at critical junctures in the lives of students at risk by providing funds to schools and to community- and faith-based organizations to create school-based mentoring programs targeting children in grades four to eight.

The legislation authorizing the program permits program grantees to be responsible for a number of activities including identifying students for the program, recruiting, training and screening of potential mentors (including reference checks and criminal background checks) and supporting mentors through technical assistance and suggested programming. While specific mentoring activities are not mandated in the legislation, the program description states that supported activities are those designed to: improve interpersonal relationships with peers, teachers, other adults, and family members; increase personal responsibility and community involvement; discourage drug and alcohol use, use of weapons and other delinquency involvement; reduce dropout rates; and improve academic achievement.

An absolute priority of the program, as stipulated by OSDFS in their grant solicitation for the program, is its focus on the academic and social needs of at-risk students. In addition to setting the absolute priority, OSDFS, in their grant solicitation, also outlined a number of strategies underlying well-designed and effective school-based mentoring programs including: screening of all potential mentors including background checks; training and support for mentors and program staff on an ongoing basis; activities for mentors and students; and established procedures for supervising and monitoring of mentoring relationships.¹⁵

There seems to be some disagreement on the success or failure of school-based mentoring practices.

School-Based Mentoring Programs

Effects of a School-Based Mentoring Program on School Behavior and Measures of Adolescent written by Janet Gordon, Jayne Downey, and Art Bangert conclude

¹⁵ U.S. Department of Education Institute of Education Sciences, Impact Evaluation of the U.S. Department of Education's Student Mentoring Program, Catherine Dun Rappaport et als., NCEE 20094047, February 25, 2009, https://ies.ed.gov/ncee/pubs/20094047/summ_2.asp.

that the evidence in from this study suggests that well-designed and managed SBMPs can make a difference in the lives of students, even in the first year of participation. These findings bring hope and provide helpful guidance to those who are dedicated to providing high-quality, one-on-one mentoring for students and fostering their academic and lifelong personal success.¹⁶

Mentoring programs that are located in school settings are referred to as school-based mentoring programs (SBMPs). These programs typically have four prominent characteristics: school personnel refer students for mentoring; an adult mentor meets with a student for one hour per week during the school year; mentors meet with their mentees on school grounds during the school day; mentors and mentees engage in both academic and social activities during their time together (Jucovy, 2000). In a review of the research, Randolph and Johnson (2008) found that the primary benefits for students who participate in SBMPs are increased connectedness at school (e.g., King, Vidourck, Davis, & McClellan, 2002; Lee & Cramond, 1999; Martinek, Schilling, & Johnson, 2001; Portwood, Ayers, Kinmson, Waris, & Wise, 2005), as well as increased connectedness in the family (King et al., 2002) and in the community (Portwood et al., 2005). However, this finding appeared to be dependent on the quality and length of the mentoring relationship, with few improvements found in the first year of participation (e.g., Herrera, 2004; Lee & Cramond, 1999). To date, evidence regarding the effect of participation in a SBMP on students' academic performance and prosocial peer relationships has been mixed (Dappen & Isernhagen, 2006; Herrera, 1999, 2004; Martinek et al., 2001; Portwood et al., 2005).¹⁷

Research indicates that additional advantages of SBMPs include reduced program costs, increased supervision available for mentors and mentees, increased safety for mentees, increased advocacy for students, increased academic focus, and increased opportunities to reach higher-risk children and families (Rhodes, 2002). However, research also indicates that SBMPs tend to be limited in their ability to provide youth with a mentor for an extended period of time (Jekielek, Moore, Hair, & Scarupa, 2002). This may be a drawback of a SBMP, as research indicates that mentoring relationships lasting less than a year (typical in SBMPs) tend to demonstrate little significant improvement in mentees' academic, social, and substance use outcomes (Jekielek et al., 2002).¹⁸

This critical failure of support not provided year-round seems to be the straw the breaks the camel's back in SBMP.

¹⁶ Janet Gordon, Jayne Downey, and Art Bangert, "Effects of a School-Based Mentoring Program on School Behavior and Measures of Adolescent," *School Community Journal* 23, no. 2. (2013): 246, <https://files.eric.ed.gov/fulltext/EJ1028864.pdf>.

¹⁷ Gordon, Downey, and Bangert, "Effects of a School-Based Mentoring Program", 228.

¹⁸ Gordon, Downey, and Bangert, "Effects of a School-Based Mentoring Program", 228.

In poverty areas there is usually no extra revenue available to establish summer programs that could be used as a bridge from the end of the Spring semester to the beginning of the Fall semester. This bridge is necessary to act as an alternative the negative behaviors usually practiced in these areas. With parents unable to pay for babysitting services while they are working, the youth and young adults are left to determine their own entertainment. During the school year the school system provided activities while the parents worked. Some members of this group will be able to find jobs but that will be outside the neighborhood and due to the few in number, only the more aggressive or informed students will take advantage of these opportunities. In these situations' community mentors could fill this void but many are not in for the long haul. They become tired of the work and disengage from the relationships. Abandoned by the school system, by their parents, by those who called themselves mentors, these youth and young adults find themselves attracted to the world of crime. And the crime leaders receive them with open arms and with the promises of fast money and power. The lack of mentors places these children at risk. Urban African-American children are at very high risk for complex trauma exposure. Black children living in racially and economically segregated communities are more likely than children in other communities to live in poverty, to be placed in foster or substitute care, to be exposed to both familial and community violence, to lose a loved one to violent death, to have a family member incarcerated, to experience contacts with police and the justice system, or to become homeless. When children are physically injured, witness violent episodes, or have friends or loved ones who have been killed or injured, they must then every day navigate streets that are constant reminders of traumatic events.¹⁹

Committed mentors are necessary to start to stem this negative tide seen by our youth and young adults today. Mentors who themselves have gone through similar events that can be able to speak from experience that there is a better way of life. Convincing some youth and young adults that a mentor can be a valuable aspect of their lives may not be easy, but the experiences of the mentors should begin to bridge the gap of distrust and fear caused by the environment these youth and young adults live.

Like the words of the song sung by Mahalia Jackson:

If I can help somebody as I pass along.
If I can cheer somebody with a word or song.

¹⁹ "Complex Trauma in Urban African-American Children, Youth, and Families," The National Child Traumatic Stress Network (March 2017), 2, <https://www.nctsm.org/resources/complex-trauma-urban-african-american-children-youth-and-families>.

If I can show somebody that he's traveling wrong.
Then my living shall not be in vain.²⁰

Lastly, can mentoring methods be effective in deterring youth and young adults from involvement in activities that can lead to reducing the flow or in time eliminating the need of individuals participating in the school to prison pipeline? Mentoring alone cannot displace the school to prison pipeline. Other alternatives are needed working with mentoring practices to disrupt and eventually end this practice. Let us first define what the school to prison pipeline is and then see how other organizations are finding ways to disrupt it.

The 'school-to-prison pipeline,' a disturbing national trend wherein children are funneled out of public schools and into the juvenile and criminal justice systems. Many of these children have learning disabilities or histories of poverty, abuse, or neglect, and would benefit from additional educational and counseling services. Instead, they are isolated, punished, and pushed out. 'Zero-tolerance' policies criminalize minor infractions of school rules, while cops in schools lead to students being criminalized for behavior that should be handled inside the school. Students of color are especially vulnerable to push-out trends and the discriminatory application of discipline. Contributors to the school to prison pipeline: 1. For most students, the pipeline begins with inadequate resources in public schools. Overcrowded classrooms, a lack of qualified teachers, and insufficient funding for 'extras' such as counselors, special education services, and even textbooks, lock students into second-rate educational environments. This failure to meet educational needs increases disengagement and dropouts, increasing the risk of later court involvement. (1) Even worse, schools may actually encourage dropouts in response to pressures from test-based accountability regimes such as the No Child Left Behind Act, which create incentives to push out low-performing students to boost overall test scores. (2): 2. Lacking resources, facing incentives to push out low-performing students, and responding to a handful of highly-publicized school shootings, schools have embraced zero-tolerance policies that automatically impose severe punishment regardless of circumstances. Under these policies, students have been *expelled* for bringing nail clippers or scissors to school. Rates of *suspension* have increased dramatically in recent years—from 1.7 million in 1974 to 3.1 million in 2000 (3) — and have been most dramatic for children of color. Suspended and expelled children are often left unsupervised and without constructive activities; they also

²⁰ Mahalia Jackson, "If I can help somebody," Genius, <https://genius.com/Mahalia-jackson-if-i-can-help-somebody-lyrics>.

can easily fall behind in their coursework, leading to a greater likelihood of disengagement and drop-outs. All of these factors increase the likelihood of court involvement. (4) As harsh penalties for minor misbehavior become more pervasive, schools increasingly ignore or bypass due process protections for suspensions and expulsions. The lack of due process is particularly acute for students with special needs, who are disproportionately represented in the pipeline despite the heightened protections afforded to them under law.

Many under-resourced schools become pipeline gateways by placing increased reliance on police rather than teachers and administrators to maintain discipline. Growing numbers of districts employ school resource officers to patrol school hallways, often with little or no training in working with youth. As a result, children are far more likely to be subject to school-based arrests — the majority of which are for non-violent offenses, such as disruptive behavior—than they were a generation ago. The rise in school-based arrests, the quickest route from the classroom to the jailhouse, most directly exemplifies the criminalization of school children.²¹

It was noted in the educational section above that school-based mentoring alone is not the answer to curbing certain behaviors in schools. Other alternatives must be found to derail this school to prison process.

The city of Chicago's approach to ending the school to prison pipeline shows that the best way to keep young people out of jail is to make sure they're staying busy. A big part of Chicago's success has been driven by a simple realization: Young people spend only 20 % of their time in school, meaning that 80% is spent elsewhere. So in thinking about how to break the school-to-prison pipeline, we decided to take a different tack: We would make a huge investment as a city in what happens before and after the school bell rings. Without any federal help, and despite significant fiscal headwinds, we doubled our career-based summer jobs program from 14,500 to 33,000 positions, simultaneously requiring participants to sign a pledge committing themselves to enroll in college. Inspired by our city's former first lady, Maggie Daley, we grew our after-school program from around 65,000 to 110,000 youths and focused those afternoon hours on artistic expression, athletic activities, and academic programs designed to burnish their life skills.

And we partnered with the nonprofit Becoming a Man (BAM) to establish the largest citywide mentoring program in America, growing from 150 to 7,500 young men in just a few years. In the city's twenty most challenging neighborhoods, young men now meet with a mentor for four hours a day, five days a week, nine months of the year, from seventh to tenth grades. Among those kids enrolled in BAM, there's since been a 50% drop in arrests for violent crime, overall arrests have dropped by more than a third, and the on-time graduation rate

²¹ "School to Prison Pipeline," ACLU, <https://www.aclu.org/issues/juvenile-justice/school-prison-pipeline>.

has grown by almost a fifth. These investments have dramatically reshaped our city's classrooms, courtrooms, and our children's futures. And that's for a glaringly obvious reason: Without even thinking about it, middle-class parents invest vast sums nurturing their kids outside school. Summer camp. Little league. Soccer clubs. Piano lessons. SAT prep. That extra engagement gives those adolescents big advantages they maintain for life. It keeps them out of trouble. It provides them with additional caring adults in their lives. And all of that combines to give them a leg up in school.

Chicago simply wanted kids coming from poorer families to be afforded the same basic supports and opportunities. When cynics say that "those kids" from "that family" in "that sort of neighborhood" can't achieve more, they rarely consider all the reasons why kids achieve. Millions of young men and women in this country wake up each morning presuming they won't live to see their twenty-first birthday. So if we're going to get them to begin asking themselves instead where they'll be at twenty-one, we need to provide them with the emotional connections and role models that are crucial to every adolescent's development — supports that middle and upper adolescent often take for granted.²²

As was noted in the above article, mentoring had to be a factor in Chicago's programs success. Mentoring alone does not have the power in large circumstances to stem the tide of activities to prevent the continuation of the school to prison process, but in small one on one situations where the mentor is determined to see the mentee succeed, it may be the best game in town.

Conclusion

Poverty is like a coal-fed locomotive. As long as the locomotive is fed coal to burn, it will continue moving down the rails. Once the amount of fuel is decreased, the speed of the train decreases and as the fuel dwindles to empty, the locomotive stops.

Poverty is being fed by structural racism that exists across many interdisciplinary fields.

²² Rahm Emanuel, "Ending the School-to-Prison Pipeline Starts Outside the Classroom," GEN, Medium, <https://gen.medium.com/ending-the-school-to-prison-pipeline-starts-outside-the-classroom-4a8781aaf168>.

Because it is structural, its impact is felt long and deep. Its roots are deeply entrenched in White America's need for power and domination, at all costs.

In the Star Trek culture, poverty, and racism along with other negative aspects of culture, have been removed and people are given equal opportunity to move forward. I know that is a fantasy, but at least it gives us a picture of what such a world would look like. Until we can confront and eradicate the ills of racial injustice and prejudice inherent in all our institutions, poverty will continue to flourish. Poverty will continue across generations; it will negatively affect families and communities of minorities and other disenfranchised youth and young adults.

Mentoring opens the door and begins the journey of emancipation and empowerment for youth and young adults. It confronts structural racism, poverty, and other methods of this society to bind the minds and hearts of youth and young adults and engages them head on. No longer is the youth or young adult individual alone to face life's problems but is led, guided by hands who have trudged their own way before them and are willing to join forces with the youth and young adults who are seeking to no longer remain in their darkened situation but want out.

Emancipation is the sound of the shackles of poverty falling free from the hands and feet of youth and young adults. This emancipation does not come quickly but must be first made available and then introduced to the enslaved community through mentoring relationships. The mentoring mission is first to create an environment that will start the process of emancipation. Prove to individuals one person at a time that they have the power within themselves to be successful. Mentees working successfully with their mentors, they will see that through these relationships' victories can be achieved beyond

their own expectation. No longer considered as a victim of poverty, they will shake off the shackles and move forward to an ever-brightening future.

Once emancipated the mentee can be empowered to move beyond their present situation, may it be a life in poverty, dependence on drugs as a lifestyle, or look beyond the school to prison pipeline to a life where the direction is depended on hard work and the ability to stay the course to a goal no matter how difficult the way may fare. Empowerment is a needed refreshing rain on the dry, dusty, and parched land of poverty, which when it falls, turns its dust into a lush garden of success. Martin Luther King, Jr. gave us a true prescription of what empowerment should look like.

We cannot walk alone, and as we walk; we must make the pledge that we shall always march ahead. We cannot turn back. There are those who are asking the devotees of civil rights: ‘When will you be satisfied?’ We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality. We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as our children are stripped of their selfhood and robbed of their dignity by signs stating, ‘For Whites Only.’ We cannot be satisfied so long as the Negro in Mississippi cannot vote, and the Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied and will not be satisfied until justice rolls down like water and righteousness like a mighty stream.²³

Mentoring will empower youth and young adults as they engage in other tools for success such as Tutoring, Community Service and others. A generation of newfound pride in self, others and the community will fuel the transformation from hopeless to hopeful. Failure may arise along the way, but as the successes outweigh the failures, their voices will shout, yes, I can! But most important once these mentee’s have become successful themselves that they will return to the field of battle as mentors willing to

²³ Martin Luther King, “I Have a Dream,” <https://www.mtholoyoke.edu/intrel/speech/dream.htm>.

accept a youth or young adult like themselves at one time and begin the journey anew with them. A successful mentoring process is a renewable entity as long as those willing to give back to the community by taking a new mentee under wing and moving forward with them.

I am concluding this section with Joshua's Pledge. Joshua's father is the mentor and Joshua is the mentee. The father is securing Joshua's faith in himself and they, father and his son, say this pledge on the way to school every day:

Today is going to be a good day. I thank God for waking me up today. I am going to school so I can learn, and going to college to be the leader God has created me to be. Today, I will be educated by my teachers, empowered by my teachers with the tools to be successful within my community and throughout the country. I apply myself daily, I study and ask questions when I don't understand. When I am confronted with a problem or conflict, I will think before I react. I ignore all negative influences in the classroom and throughout the school day. When I am confronted with a problem, I will think before I react. I ignore all negative influences in the classroom and throughout the school day. I am extremely proud to be the next generation of Christian Leaders. I accept the responsibility and love the challenge.²⁴

I am hopeful that more youth and young adults will be motivated by these words and apply them to their footsteps each day on their way to a new life with a new purpose. "Out of the mouth of babies and infants you have established strength because of your foes, and still the enemy and the avenger. (Psalm 8:2)"

²⁴ Jenabu C. Williams, "Joshua's Pledge," December 5, 2015, video, <https://youtu.be/xGpXnBBhRT0>.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

Critical to understanding the key elements expressed in the Foundation papers was that the Synergy paper emerged from the nexus of the Spiritual Autobiography and Contextual Analysis completed in Semester One. This intersection detailed the use of a program model which utilizes the various aspects of the mentoring experience to open doors to opportunities that will lead to emancipation and empowerment from lifestyles shaped by poverty. The Synergy paper developed the context project model which utilized mentoring to address the true need for emancipating and empowering youth and young adults. This concept was further expanded upon in the foundation papers.

The use of mentoring as a preventive measure for individuals in poverty is the focus of this project design. It is steeped in the belief that given the opportunity to change lifestyles, individuals will acquire new skills that will enable them to replace old poverty regimes with new and more successful ways of thinking and acting. This project has a collaborative focus and involves the support of others working with target individuals from poverty to help them succeed. Many times, individuals have difficulty meeting their outcomes when they face problems alone because they exhaust so much energy, enthusiasm, and hope. Failure ensues and there is nothing or no one to catch them or help them get over or around the barrier. Important to the success of this project is the

utilization of trained individuals who will engage in a personal relationship with the target individual focused on the goal of overcoming roadblocks shaped by poverty. These mentors must be willing to put the well-being of another first to ensure building a solid relationship that will fuel success of the program. As the mentee becomes successful, they in turn can be trained as mentors and use the value of their experiences to enlighten others.

The mentor will use the four keys identified in the Foundation document as the core components to restore not just the individual, but to replace prior unsuccessful practices with new habits and customs. The first key is that an environment must be established where those seeking change can both find peace and protection from outside forces. The second key is linked to high expectations that individuals/participants under the mentor's care are expected to do well. The third key is that the mentor serves as an example of how to acquire and build successful lifestyles through teaching and explorations of critical life applications. The fourth key is the necessity for all community members to work collectively to re-establish thriving practices that will improve the positive value of the entire neighborhood.

The mentors will engage the youth and young adults in sports programs that will focus on healthy lifestyles, including proper nutrition, body care, and exercise. The sports programs will also focus on areas of mental well-being and fortitude, and keys to effective decision-making. This will lead to being successful not just in the sport arena (baseball, basketball, soccer, volleyball, etc.), but also in life. Careful attention will be given to the links between good decision making and future success.

When there is synergy, individuals are able to effortlessly work together and get the job done. Synergy, which is another word for partnership, is defined

as the ability of two or more people to achieve an effort that each is incapable of achieving alone. Isolation is the thief of destiny and causes your life to remain in stagnation.¹

Mentoring as detailed in this paper, must be able to create an atmosphere of synergy between those whose lifestyles are below the poverty level with those willing to aid them. The failure of turning their backs on these souls could cause future generations to fall prey to poverty. Preventing others from achieving their true potential may result in dreams never realized or deferred. Mentor training will provide opportunities for participants to learn how to plant the seeds of success for future doctors, lawyers, sports personalities, or even president of the United States. Mentees will be given a choice through the support of their mentors, to break the shackles of poverty or to remain languished in its chains.

In his book titled, “Amen to That,” Kenneth W. Cummings, Sr, poses these questions to the reader:

What about you? What is it that fuels you? What effort has linked your name to it? In the sixth chapter of the Book of Isaiah, we see a story of a man on temple duty. His name is Isaiah, and he is a priest. He was caught up in a vision of the Lord. Smoke got in his eyes, and he experienced all sorts of things. He was reminded of the rebelliousness of the people of faith of his day and God’s judgement. He heard a voice asking, ‘Who will go for us and who will I send?’ Isaiah responded: ‘Here am I, send me.’ What happened here? Was he forced into prophesy, or did he develop an irrepressible desire to proclaim God’s word at a critical time in the nation? It matters not. His name, however, is linked with the eighth century prophets and their preaching on economic and social justice.²

¹ Joseph Waller, *Demystifying the Laws of Faith* (Lakewood, OH: Treasure Image and Publishing, 2019), 49.

² Kenneth W. Cummings, *Amen to That: Stories Where Life and Faith Intersect* (Hephzibah, GA: Kenneth Cummings Ministries, 2011), 68.

This same question, “What about you?” I pose to the adult volunteers participating in the Mentoring Training project. Within our community will your name be just another name spoken or will you raise up, and actively work towards preventing our youth and young adults from going down the road leading to destruction? Will the adult volunteers now equipped with the tools received from this project, develop an irrepressible desire to use them to change the direction of some of these youth and young adults? Will they change an outlook from one of hopelessness, shackled by the bounds of poverty, to one of new possibilities, that allows the mentees to become more than they could have ever thought to be. Will the names of these adult volunteers be forever linked to the success of these young people!

Methodology

Quantitative Methods for Measuring Project Results

Quantitative (numeral information that can be measured or counted) measures will be used to monitor adult volunteer participant growth such as pre and post project questionnaires. Qualitative measures such as surveys and reflections will provide attitudinal data (feelings and emotions).

The following are the quantitative methods used during this project. The first was the initial listing of adult volunteers provided by the pastor. The pastor was the source document for providing the names of the twelve participants. Due to IRB restraints, the names of individuals could not be listed as a part of the project. The second was an example of the USPS notification of receipt of the certified letter sent to the twelve individuals provided by the pastor to show when the certified letter was received. Certain

information has been redacted (Blacked out) to prohibit any identification of the recipient. The third was the reduction of numbers of participants from the initial listing to reflect those who were not interested in mentoring training as indicated in their certified letter responses. This resulted in three adult volunteers (these volunteers will be identified as Adult Training Volunteer A, Adult Training Volunteer B, and Adult Training Volunteer C in Training from this point forward) participating in the Training Mentors Project.

The qualitative measures included a questionnaire³ provided during the first week of the project (Pre-project questionnaire) and then provided again during week eight (post project questionnaire) to determine levels of growth and/or additional benefit the training had provided. During weeks three, six, and eight each Adult Training Volunteer selected a title from the previous weeks training from those placed in a paper bag. Each Adult Training Volunteer provided a personal reflection on the subject selected from a contextual point of view. They expressed how they understood that point of training, not from an academic point of view, but from activities that they saw occurring within their community. For example, mentoring is needed within the context (Chesterfield Missionary Baptist Church community) to bring new ideas into the community, but there are no programs available. Such instinctive responses drawn from real life experiences would be instrumental to establishing a need for such programs within the context. Also, each of the Adult Training Volunteers further provided three questions to the other participants to measure their knowledge obtained from previous sessions. These

³ “Mentoring Questionnaire,” Willamette University, <https://willamette.edu/mba+mentorship+evaluation>.

reflections will become a part of the project data because they provide information from the contextual point of view. At the completion of the training, a record of training completion will be provided to each Adult Training Volunteer. The direction each Adult Training Volunteer takes upon the conclusion of the project is an individual choice. They can choose to: join a mentoring organization to further their mentoring experience or take no further action and terminate any further mentoring activities.

A notebook was provided to each Adult Training Volunteer to be used for maintaining the training outline, housing information from each training session, and a repository for note taking. A master copy of the notebook, the questionnaires, and the surveys will be maintained by the project manager and secured in locked files. A record of training completion is provided to each Adult Training Volunteer. A second copy is maintained by the project manager in locked files. At the five-year point from the end of the training, these records will be reviewed by project manager. Any documents required to be maintained beyond this five-year point will be maintained in a locked file. Other unnecessary documents will be logged as destroyed by fire.

Statement of Theme and Hypothesis

Theme

Today, there remains a need to empower disenfranchised groups to acquire the skills necessary to move beyond the poverty level. This includes replacing dependency behaviors with independent ways of thinking and acting. Attention must be given to developing structures that incorporate projects that represent hope and relief for these

economically challenged individuals. These projects, when ingrained into the community, will have the power to change not just the direction of life, but also promote increased self-worth necessary for successful living.

The original project Christ in Sports was designed to reflect a sports atmosphere. Due to the onset of the COVID-19 pandemic, and its effect on the context community, the implementation of this program as originally conceived was not attainable. COVID-19 is

a mild to severe respiratory illness that is caused by a coronavirus (Severe acute respiratory syndrome coronavirus 2 of the genus Betacoronavirus), is transmitted chiefly by contact with infectious material (such as respiratory droplets) or with objects or surfaces contaminated by the causative virus, and is characterized especially by fever, cough, and shortness of breath and may progress to pneumonia and respiratory failure.⁴

Participants within the context feared contraction of this pandemic virus when exposed during large group activities of the original program. In a non-pandemic atmosphere, the sports portion of the program would have been used as a lure or bait to attract the youth and young adults to a single location where they could become involved in a process that would be a rewarding experience for them. This project was submitted to the Institutional Review Board on March 2021. On March 22, 2021, the Institutional Review Board requested that the project be modified as it was too nebulous in nature for evaluation. After consulting, with Keenan, Faculty Consultant for Prophetic Preaching and Praxis Cohort, a new project design was formulated.

⁴ “COVID-19,” Thesaurus, Merriam-Webster Inc., <https://www.merriam-webster.com/dictionary/COVID-19>.

The revised hypotheses read as follows: If adult volunteers participate in a mentoring training program, they will process the knowledge and skills to serve as mentors for the impoverished neighborhoods surrounding Chesterfield Missionary Baptist Church in Longs, South Carolina. Christ in Sports is still the overarching plan, and the foundation papers are expressed in the emancipation and empowerment of participants in the context as the result of the long-term program completion. For the support of this paper, Mentoring Training has been selected for project investigation.

Committee Composition

Two committees will support this project: Context Associate Committee and a Professional Leadership Committee. The Context Associate Committee is a volunteer position comprised of five adults that have been suggested by various Pastors who reside within the context. This committee will be diverse and comprised of parents and professionals (such as teachers, Pastors, and recreational coaches) who will work with the project leader to provide a broader view of the context. Commitment to program completion and program success will be expected for all individuals who choose to serve on this committee. The Project Manager will be the sixth member of committee. They will be involved in reviewing training material and making suggestions for change. The work will occur during the pre-training phrase and during the actual project phrase.

Context Associate Committee members will review the Synergy Paper and project training documents during the pre-project phase to assist in determining training aspects of the project. Meeting dates and times will be established by project leader to evaluate training material. Data and surveys regarding the project will be discussed and analyzed

by this group. The committee will view data through its diverse lenses of experience within the context.

Due to the restructuring of this project and its supporting documents, the original Context Associate Committee was disbanded. Due to the tight time constraints imposed by the restructuring process, focus was directed to revision and implementation of the new project. The actual participants replaced the former members of the Context Associate Committee. From interactions with them during each session, the responses provided in their written Reflections provided the project manager the true pulse of the context for which they were a part.

The Professional Leadership Committee is comprised of individuals with terminal degrees (PhD, DMin, EdD, etc.). They were recommended to the project leader by area leaders to aid in the development of DMin project. The following traits will be expected from these members: have a servant's heart (the ability to understand in love the context identified by the program); a great strategic thinker (understands both the context and the world around it within the framework of the program); and great communications skills. This committee is comprised of three professional leadership associates, a number that should be appropriate for this program size. This committee will meet as required to review and provide suggestions for project direction, methods of project examination and evaluation, and to ensure academic program guidelines are met. The purpose of this committee will be to ensure project compliance at the highest level of academic professionalism.

Explanation of Mentoring Training Project

The Mentoring Training project objective is to provide Adult Training Volunteers with the skills necessary to fill the mentor vacancy in our community. Training starts with defining who a mentor is. It is followed by the following training areas:

1. Tutoring – Trains the mentors with the understanding and use of tutoring practices. A lack of education is a major reason some participants are unable to free themselves from the bonds of poverty.
2. Community Service – Trains the mentors of the need for pride in the community where they reside. This training areas will include but is not limited to cleaning up around roadways and homes to enhance the visual attractiveness of the community, visiting the sick and elderly, engaging youth and young adults in service activities like cutting grass or helping to clean the homes of elderly or disabled community members.
3. New Experiences – Trains the mentors to become aware of experiences outside of their community. In some instances, the mentor will be considering these new experiences for themselves. Training includes the value of visiting educational activities such as museums, recreational activities such as camping, and professional sport activities. Such activities are intended to generate a hunger to expand one's vision of life.
4. Family Life – Training provides instruction on primary life skills: relationships between parents and children, intimacy, and self-sufficiency skills such as home economic (such as cooking, cleaning, etc.).

5. Leadership – Training describes the role that leadership plays in the mentor's lives. Living in impoverished communities attaches leadership success to factors such as: the physical size of an individual, the number of followers, or the amount of money available. Leadership is more than this limited vision and includes an expanded vision for personal success. The giant within is waiting to awaken the participant leadership potential and the road map for achieving success.
6. Finances – Training focus on financial literacy. Mentor's will be taught money management such as: the importance of savings, the proper use of check books and credit cards. One key question is the understanding that a purchase can have momentary satisfaction, but is it worth the long-term financial drain? Many in poverty today are there because they did not understand the value of money and in some cases, like the biblical prodigy son, spent it all up having fun with no thought of tomorrow.
7. College or Trade Preparation – Training helps the mentor to understand reason for the educational choices. Not everyone needs to go to college to be successful and an introduction to trades like welding, heating, and air-conditioning that can also be profitable occupations.
8. Conflict Resolution – Training on understanding what conflict resolution is and suggested steps to arrive at a resolution.

Investment in projects like Training Mentors will over time result in a slow but steady increase of citizens who are able to contribute to the success of a community. The future enactment of other projects taken from the original Christ in Sports program will further

interrupt the cycle of poverty by reducing welfare dependence, which often handicaps its members from developing the skills necessary to be self-sufficient and move out of the poverty status.

Hypothesis

If adult volunteers participate in a mentoring training program, they will process the knowledge and skills to serve as mentors for the impoverished neighborhoods surrounding Chesterfield Missionary Baptist Church in Longs, South Carolina. There are presently no adult mentors within the context. These Adult Training Volunteers drawn from the surrounding community, will have a unique understanding of the lack of mentoring training activities due to residing within the context. Because the Adult Training Volunteers participated in a mentoring training project, they will possess both the knowledge and skills to serve as mentors in the surrounding community. Because they stepped forward, the capacity of the community has been expanded and enriched. Short term changes can lead the way to long-term success.

Implementation

Project Design

The Mentoring Training project will integrate itself with other projects in the Christ in Sports program with the goal of the reduction of poverty in the improvised community around Chesterfield Missionary Baptist Church in Longs, South Carolina. The problem requiring the Mentoring Training project in the context is the children of the surrounding community are not receiving the educational enrichment they need to set goals or aim for better lifestyles beyond their area of poverty. There are no adult mentors to provide the academic and social support these children need. The project seeks to inform and train Adult Training Volunteers with the information and experiences needed to provide this support.

The Mentoring Training project goal is to train adult volunteers in the community surrounding Chesterfield Missionary Baptist Church in Horry County, South Carolina. Adult Training Volunteers participate in a mentoring training program so they will process the knowledge and skills to serve as mentors for the surrounding community. Through the implementation of various training sessions, the Adult Training Volunteers are introduced and instructed on how to become a mentor.

The mentoring project began with a pre-project meeting scheduled with the pastor of the host church to discuss the project and begin to consider an initial listing of adult members (see Appendix A Figure A.1) that can be used to recruit adult mentors. After that listing was established, it was further determined who would be willing to volunteer as a mentor. A certified letter was sent to these individuals with a letter (see Appendix A

Figure A.3) requesting their desire to participate in the mentoring program. A response was requested within 20 days.

From these responses, a revised listing of volunteer names was put together. Volunteers were notified of their selection to the volunteer pool. A pre-project questionnaire (see Appendix A Figure A.5) was submitted to the adult volunteers in this pool. The results of the questionnaire helped provide an idea of how these participants view the present mentoring situation within the context.

This information will be compared with a post project questionnaire (see Appendix A Figure A.5) to show any growth with the participants due to attending this project. The three Adult Training Volunteers will attend a thirty-to-thirty-two-hour training program divided into two-hour sessions for a training length of eight weeks. The three Reflection sessions will have a variation to the thirty-two-hour training program. Those sessions may not use the total two-hour training session due to the variation in individual reflection responses. At the end of the eight weeks of training, Adult Training Volunteers will be receiving a certificate of training completion (see Appendix A Figure A.4) and asked to complete a post project questionnaire (see Appendix A Figure A.5) to provide information to strengthen the training program.

Context

The context is the community surrounding Chesterfield Missionary Baptist Church. Community statistics reveal that there are individuals who are not receiving the educational enrichment they need to set goals or aim for better lifestyles beyond their area of poverty.

Pre-project preparation

The Project Manager has met with the Pastor of Chesterfield Missionary Church and discussed the project and its goals. The Project Manger reviewed the project with the Pastor, and he agreed to become the host church for the project. The Project Manager requested a listing of adult volunteers from the Pastor, and he provided the initial listing of adult volunteers from the membership of the host church.

After reviewing this listing of volunteers, the Project Manager sent out a certified letter to everyone requesting their availability to volunteer for mentoring training. In this request there was information that allowed the pool of adult volunteers to get a snapshot of what would be expected from them in the training process and their willingness to make commitment of eight weeks for the training. The original request listed a total of forty days, which began at the time letters were placed in the mailing cycle and concluded when the responses were received.

During the Candidate Review, it was noted that this was too long of a period, so it was recommended that this time period be reduced to twenty days. The initial requests were sent out on August 9, 2021, to seven possible participants. Five others were sent out on August 12 and 13, 2021 due to the inability to get correct mailing addresses.

A response was requested within 20 days with a return envelope. In tracking the certified letters at USPS.com it was found that eleven letters were delivered with the twelfth letter held at the post office at the customer's request. Of the eleven delivered, only six responses were received by the Project Manager. Two respondents declined to participate in the Training Mentors project. One other respondent was willing to

participate but had a problem with the time of the day the training was being conducted, so this was basically a NO response.

There were three affirmative responses received. Although this number was below the number of six participants originally selected, the Project Manager decided to move forward with these three adult volunteers. The Project Manager personally notified the three adult volunteer participants of their selection and provided them the start date for the beginning of the project.

Project Training Schedule

On September 11, 2021, week one, session one began at 1:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session one included an explanation, the agenda, and the following actions (Duration 120 minutes):

- A. Introduction of Project Manager and Explanation of Training Mentors Project
- B. Introduction of each Adult Training Volunteer to the group
- C. Project material distributed to Adult Training Volunteers by Project Manager
- D. Pre-Project Questionnaire distributed and completed by Adult Training
Volunteers
- E. Session concluded at 1:50 P.M. and a 10-minute break was provided before
starting Session two on Mentoring

The Project Manager followed the COVID guidelines established by the church. Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines. The session was opened with Scripture taken from Prov. 2:1-5. This scripture points to a mentoring relationship between a father and

son, enhancing the mentoring subject of session two. It was followed by prayer led by the Project Manager.

The Project Manager and three participants provided a short BIO of themselves as an introduction to the group. This was followed by the Project Manager passing out one three ring binder to maintain information provided by the Project Manager on each subject. Initially the binder held a copy of the Project Manager's BIO and information on the project, covering its design, and a calendar of events for the eight-week session.

Also included in the binder was a one subject notebook to record any reflections by the participant on the material reviewed. These reflections would be shared with the group during the third, sixth, and eight sessions. These reflections provided personal insight into how each participant viewed the issues discussed. Participants were encouraged to share information in their own words and were informed that their comments would be used as part of the qualitative measuring method.

A second pad was provided for note taking. Pens and highlighters were also provided. Next the project training calendar was reviewed to identify what areas of Training Mentors material would be provided by the Project Manager for both information and discussion. Time was set aside for the completion of a Pre-session questionnaire.¹

This questionnaire (see Appendix A) will be compared with a post- session questionnaire to see what changes had occurred since their participation in the project. The completed questionnaires remain in the care of the Project Manager. Also, new

¹ "Mentoring Questionnaire," Willamette University, <https://willamette.edu/mba+mentorship+evaluation>.

identification was provided so that names no longer were needed to identify the participant. The session ended at 1:50 P.M. and a ten-minute break was provided before going on to Session two on Mentoring.

Session two began at 2:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session two included the mentoring agenda, scripture (Prov. 2:1-5), and the following actions (duration one hour):

- A. Definition who is a Mentor
- B. Discussion on:
 - 1. Core Mentoring Skills
 - 2. Critical Skills for Mentors
 - 3. Biblical Analogy for a Mentor
 - 4. Questions on your thoughts about Mentoring
 - 5. Closing Song: He Raised Me Up
 - 6. Closing Prayer

During Session Two on the subject Mentoring, the definition of a mentor was examined and discussed by the group. Further discussion on the above agenda items included the adult volunteers providing their own insights in the discussion. Core and critical skills were discussed and during the discussion and the truth of the absence of mentors was debated. The session looked at the biblical analogy of the mentor as found in Prov. 2:1-5 and it was agreed that it was in step with the way a mentor is pictured today. Follow-up questions were addressed before session conclusion. The session was closed

out listening to a song called, He Raised Me Up, by Josh Groban.² The Project Manger closed the session out in prayer at 3:00 P.M.

On September 18, 2021, week two, session three began at 1:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session one included a focus on the subject of tutoring and scripture (Gen. 6:8-17) along with the following actions (duration 120 minutes):

- A. Definition of Tutoring
- B. Discussion on Tutoring
 - 1. What is Good Effective Tutoring?
 - 2. Tutors, Not Homework Machines!
 - 3. Benefits to Tutoring
 - 4. Benefits to the students
 - 5. Questions on your thoughts about Tutor

The Project Manger followed the COVID guidelines established by the church. Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines. The session was opened with Scripture taken from Gen. 6:1-8 where God is tutoring Noah in the building of the Ark. This was followed by prayer being led by the Project Manager.

Session Three focused on Tutoring. It began with a definition of tutoring and was followed by an examination of what was considered Good Effective Tutoring. Next, discussed occurred on Why Tutors were not Homework Machines. Highlights included

² Josh Groban, “You Raised Me Up,” AZLyrics.com, <https://www.azlyrics.com/lyrics/joshgroban/youraiseup.html>.

that the tutor was available to aid in the understanding of material but should not be doing the work for the student. There is no learning accomplished and when the student is asked to perform without the tutor present. They fail miserably because they never learned and understood the process.

The group considered and discussed benefits to tutoring, such as heightening one's own ability to solve higher level problems once confidence is established in mastering lower-level problems. Tutoring increases the ability to manage one's own learning and study strategies. Within the Christian sphere, the Holy Spirit is the spiritual tutor for each believer. He unveils the word of God and increases our dependence on His strength rather than human understanding. The session ended at 2:00 P.M. and a ten-minute break was provided before starting Session Four on Community Service

Session four began at 2:10 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session four focused on the scripture from Neh. 6:3 and included the following actions (duration fifty minutes):

1. Definition of Community Service
2. Discussion on Community Service
3. What are Examples of Community Service?
4. What are Benefits of Community Service?
5. Where Can you find Community Service Projects?
6. Why Should You Participate in Community Service?
7. Lists of Community Service Examples
8. Questions on your thoughts about Community Service
9. Closing Song: He Raised Me Up, by Josh Groban.

10. Closing Prayer and session was dismissed at 3:00 P.M.

The Scripture taken from Neh. 6:3 illustrated the community service of the Jews in the rebuilding of the walls of Jerusalem after their return from Babylon captivity. They saw such a rebuilding activity as a necessity to the survival of the city and its inhabitants. Nehemiah's response to those enemies that discouraged the rebuilding effort was as follows: "I am doing a great work, so that I cannot come down."

Community Service is completed by an individual or group and is done for the benefit of others. We discussed the benefits of Community Service such as learning about new careers, an opportunity to help someone other than oneself, and it was a situation that during the service, new friends could be made. The community itself was the source of the community service activity. It had to be identified and then addressed.

Reflection assignments were provided. Each area of training discussed in the first three sessions was placed in a paper bag, and each Adult Training Volunteer placed their hand in the bag and withdrew a slip of paper with the area of reflection they would be responsible to present to the group. This period of reflection would provide additional data from the context on these subjects. They were also provided questions to answer on the material covered in these past sessions. The session was closed out listening to a song called, He Raised Me Up by Jon Groban. The Project Manager closed the session out in prayer at 3:00 P.M.

On September 29, 2021, week three, session five began at 6:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Due to a conflict between the activities of the church on Saturday, September 25, 2021, the session was moved to September 29,

2021. Session five was a time of reflection and included scripture (Psalm 8) along with the following actions (duration 120 minutes):

- A. Review of material covered in Sessions Two though Four
- B. Definition of Reflective Writing followed by an example of Reflective Writing: Psalm 8
- C. Your Reflection on your selected topic with associated questions
- D. Questions for the class on your reflections from each adult volunteer participant
- E. Closing Song: He Raised Me Up
- F. Closing Prayer

The Project Manger followed the COVID guidelines established by the church.

Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines.

The Project Manager led the group in prayer. A review of sessions two through four was discussed. A definition of Reflective Writing was given and explained on how it was to be used during our session of Reflection. Psalm 8 was the example used to illustrate Reflective Writing.

A Reflection was provided by each Adult Training Volunteer from a subject of the last three sessions on Mentoring, Tutoring, and Community Service. These subjects were chosen during session four to be discussed at this session. During these periods of reflection each participant was able to speak to a subject from their own perspective free from any academic bounds, providing a gut response (see Reflections in Appendix X).

On October 2, 2021, week four, session six began at 1:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session six focused on New Experiences and included scripture (Prov. 29:18) along with the following actions (duration 120 minutes):

- A. Definition of Experiences and New Experiences (Discuss the differences between old and new experiences)
- B. Discussion on New Experiences
 - 1. The Concept of a Vision is a key to new experiences.
 - 2. What is a comfort zone and how can it be broken down?
 - 3. What are Benefits of New Experiences?
 - 4. The Challenges of New Experiences
- C. Questions on your thoughts above New Experiences

The Project Manager followed the COVID guidelines established by the church. Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines. The Project Manager led the group in prayer.

The definitions for experiences and new experiences were provided for discussion. The differences between the two is a desire to do something different, to have a vision greater than the present. Too many times individuals find themselves in a comfort zone where they face no challenges, and every day seems the same in routine.

We are fenced in protecting us from the unknown. To enjoy new experiences, we must move the fences closer to us, allowing the possibility that to leave the comfort zone and extend our boundaries with new experiences. A worksheet was provided listing both the benefits and challenges of leaving the comfort zone and through a new vision, find new experiences. Discussion was shared on how new experiences have affected the lives

of each Adult Training Volunteer. The session ended at 1:50 P.M. and a ten-minute break was provided before starting Session Seven on Family Life.

Session seven began at 2:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session six focused on Family Life and included scripture (Gen. 1:18, 21-25) along with the following actions (duration one hour):

A. Definition of Family

- a. Biblical definition
- b. Secular definition
 - i. Traditional (Nuclear) Family
 - ii. Blended Family
 - iii. Extended family
 - iv. Single Parent family
 - v. Same Sex Parent Families
 - vi. Childless Families

B. Happy Family Secrets

- a. Enjoy Each Other
- b. Swap Stories
- c. Put Marriage First
- d. Break Bread Together
- e. Play Together
- f. Put Family Before Friends
- g. Limit Children's After-School Activities
- h. Build and Honor Rituals

- i. Keep Your Voices Down
- j. Never Fight on front of the Kids
- k. Do not Work Too Much
- l. Encourage Sibling Harmony
- m. Have Private Jokes
- n. Be Flexible
- o. Communicate

C. Questions on your thoughts about Family Life

D. Closing Song: He Raised Me Up

E. Closing Prayer

Worksheets were handed out containing the definition of the family and information on how the family is understood in the light of the Bible and secular understanding. Discussions were held allowing the adult volunteers to provide their inputs on the information presented on the worksheets. Also, some of the Happy Family Secrets, information provided in a handout, were discussed among the group. Due to the inability to use church assets for class due to church activities occurring during the same period, Sessions Eight and Nine were delayed to October 23, 2021.

On October 23, 2021, week seven, session eight began at 1:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session eight focused on Leadership and included scripture (Prov. 11:4) along with the following actions (duration twenty-five minutes):

A. Definition of Leadership

B. How to become a Successful Leader

1. Lead By Example
2. Welcome Failure
3. Put Your People First
4. Be Decisive
5. Know How To Delegate
6. Respect Your Co-worker's Opinion
7. Practice Effective Communications
8. Explore Further Leadership Development Opportunities

The Project Manager followed the COVID guidelines established by the church. Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines. The Project Manager led the group in prayer. Session Eight had a discussion among Adult Training Volunteer participants about how they see themselves as a leader. Two of the participants felt that they exhibited some of the above leadership traits and felt they could follow through if provided the opportunity. The final participant felt that these traits were not comfortable to exhibit and felt more comfortable as a follower than a leader. Session dismissed at 1:25 P.M. for a five-minute break before starting session on Session Nine on Personal Finances.

Session nine began at 1:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session nine focused on Personal Finances and included scripture (Prov. 22:7) along with the following actions (duration twenty-five minutes):

- A. Definition of Personal Finances

B. Discussion on five main areas of Personal Finances

1. Income
2. Budgeting
3. Saving
4. Investing
5. Protection

C. Types of Personal Finances

1. Credit Cards
2. Checking Accounts

D. Session dismissed at 1:55 P.M.

Session nine discussion among Adult Training Volunteer participants focused on the various types of personal financing. Saving and investing were not common use services for them. Savings could be used as a backup financial service where funds can be set aside for use during emergency situations. The risks of the stock market were not one they were willing to take. The up and down, the bull and bear markets were too uncertain for them to risk their money.

Session ten began at 2:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session ten focused on Trade School versus College and included scripture (Prov. 16:16) along with the following actions (duration twenty-five minutes):

- A. Definition of Trade School
- B. Cost of Trade School vs College

- C. Trade School Scholarships and Grants
- D. How Long Does Trade School Take?
- E. Types of Trade Schools Careers
- F. Time to Complete Program: Trade School vs College
- G. Benefits of a Short School Program
- H. Average Salaries: Trade School Jobs vs Colleges-based Jobs
- I. Price of Education: Trade Schools vs College

Session dismissed at 2:25 P.M. and Conflict Resolution begins at 2:30 P.M.

Discussion included the pros and cons of trade versus a college education. The trade education, usually more hands-on activity such as welding and automotive repair, were completed in a relatively short period of time of two years or less. This led to a more immediate financial gain over the college education.

The college education, usually more of a classroom activity, usually was completed in four years. More advanced or graduate work usually was an additional two to five or more additional years. At the completion of a college education the long-term financial gain was greater than the trade education due to the more complex activities now involved by the graduate.

Session eleven began at 2:30 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session eleven focused on Conflict Resolution and included scripture (Matt. 18:15-17) along with the following actions (duration twenty-five minutes):

- A. Definition of Conflict Resolution
- B. Types of Conflict Resolutions
 - 1. Intrapersonal

2. Interpersonal

3. Intragroup

4. Intergroup

C. Aspects of Conflict

1. Negative Aspects

2. Positive Aspects

D. Conflict Resolution Process

1. Define the source of the conflict

2. Look beyond the incident

3. Request solutions

4. Identify solutions both disputants can support

5. Agreement

E. Closing Song: He Raised Me Up

F. Closing Prayer

Discussion was on the positive and negative aspects of conflict resolution and how to use the Conflict Resolution process in problems they may have faced on the job or at home. The key to resolving the conflict is reaching an agreement that is agreeable to both parties. Adult Training Volunteers noted that when an agreement cannot be reached a divide is developed that cannot be bridged, and some family members remain separated from other members because of unwillingness to compromise.

On October 27, 2021, week six, session twelve began at 6:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session twelve was time of reflection

and included scripture (Psalm 8) along with the following actions (duration sixty minutes):

- A. Your Reflection on your selected topic with associated questions
- B. Questions for the class on your reflections – each adult volunteer participant
- C. Closing Prayer

Due to evening activities at the church, this period of reflection was reduced to a thirty-minute session. The Project Manger followed the COVID guidelines established by the church. Temperatures were taken to ensure all participants passed that set of criteria. All temperatures were within church guidelines. Adult Training Volunteer Participants A and B provided copies of their reflection. Adult Training Volunteer participant A reflection was about Family Life and Adult Training Volunteer Participant B reflection was about Leadership. Adult Training Volunteer Participant C was not able to attend and was to provide reflections during Saturday's session.

On November 10, 2021, week seven, session thirteen began at 5:00 P.M. in the Chesterfield Missionary Baptist Church cafeteria. Session thirteen focused on Reflection and Project Completion and included scripture (Psalm 8) along with the following actions (duration twenty-five minutes):

- A. Reflection on some group and individual concerns sparked by training:

Duration 15 minutes

- B. Adult Training Volunteers have completed a post-mentor questionnaire.

Compare the results of pre and post mentor questionnaires to determine mentor growth as a result of the training: Duration 15 minutes

C. Training Mentors project completed. A post- training survey was provided to the three adult mentors for feedback on the training and other

recommendations to strengthening the training program: Duration 15 minutes

D. A mentor training completion document was also provided each trainee at this time.

Results of training: Because the adult volunteers participated in a mentoring training project, they will now possess both the knowledge and the skills to serve as mentors in the surrounding community if they so desire. Duration 15 minutes

E. Closing Song: He Raised Me Up

F. Closing Prayer

The agenda for this session was again disrupted by church activities. The Project Manager had requested and received Reflections, post-mentors' questionnaires, and instructor evaluation. Copies of the Reflection assignments are found in Appendix Figure C. The two adult volunteers received Mentor completion certificates to acknowledge their participation in the project. A copy of the Completion Certificate is found in Appendix A. Figure A.4. The third adult participant was not able to attend the last two session due to work that had taken this participant out of the area.

Post Project Activities

The following post project activities took place:

A. Review evaluation of adult volunteer's comments from the pre project questionnaire and post project questionnaire. Identify the written feelings of

each participant before participating in project and any changes in views because of participation in the project. See Appendices D and E.

- B. Review of individual reflections to identify concerns as voiced by each participant. Did the training change any present mindset and did it open ways to improve the present situation? See Reflections in Appendix C.
- C. Collect Instructor Evaluation provided by adult community volunteers on project managers performance as project instructor. See Appendix F.
- D. This document was sent to one member of the Professional Committee for review during September 2021.

Summary of Learning

One insight gained about me during this semester is that not all individuals within the context appear to be concerned about the lack of mentored trained individuals available to support the needs of youth and young adults within the context. Though there were only twelve adult volunteers addressed in this project, of those twelve only four did responded to the invitation letter and only three could agree to participating within the timeline for the project. The original project group size was six, believing that at least one-half of those contacted would have been concerned enough to participate. I see I was wrong in my assessment of the twelve adult volunteers provided for the project since only three participated. I did not question then individually about their lack of participation for that would have worked against the human practice concept of any project under the seminary name. I am thankful for the three adult volunteers who did give up their time to participate in the project.

In the Reflection papers requested as documents for this project these adult volunteers expressed their own concerns about the need for trained mentors in their context. One expressed that thought in the following statement:

I think they (Mentors) are missing because there is lack of understanding what a mentor is, and what a mentor should be. The initial thought sometimes is that it takes a popular public figure or someone famous, in order to be a mentor. I think that deters people from trying to mentor others. They feel as though they haven't reached a particular status and don't have anything to offer.³

Such mindsets will hinder any context in achieving any breakthrough.

The statement heard in some churches, 20% do the work while the other 80% benefits from their labor can be applied to many circumstances. Until a committed group can bring the talents and energies to bear as a united front against the problems that face our communities, then the results will be less than expected to turn the tide and gain victory over the problem or the adversary involved. Our present context stays mired in the same problems faced by our grandparents and our parents because the context fails to be committed to winning the fight and the context will continue to live as if the status quo is satisfactory. It is not.

Conclusion

The hypothesis for this project, training adult community volunteers to become mentors lead to the emancipation and empowerment necessary for successful lifestyle changes in impoverished neighborhoods surrounding Chesterfield Missionary Baptist Church, Longs, South Carolina, was both disapproved and approved. It was disapproved even before the actual implementation of training within the project began. During the

³ Trainee, interview by author, Longs, November 10, 2021.

pre-project implementation phase, the names of twelve potential adult community volunteers were provided by the Pastor of the Chesterfield Missionary Baptist Church as likely candidates for project involvement.

A certified letter of invitation to become involved in the project was sent to each of the twelve adult community volunteers. Also, in the letter was a self-stamped envelope to be used to return the responses to the invitation to the project manager. Of the twelve letters of invitation sent, only five responses were returned.

The project manager followed up with the United States Postal System to see if the certified letters had been delivered. All twelve letters were delivered and for whatever reason seven letters were not responded. Of the five invitations returned, one declined to participate, and another invitation was initially accepted but was latter declined due to the working hours did not allow for project involvement. Of the twelve invitations sent, only three adult community volunteers accepted participation in the project.

The project manager could have further investigated the nine adult community volunteers personally to inquire into the reasoning for not participating within the project, but the project manager felt that each of the seven had been provided an opportunity to express their views by including them with the stamped returned envelope provided. The fact that they chose not to provide any reasoning to support their choice to decline participation may further support the negative viewpoint of mentoring within the context. This just an assumption on the part of the project manager.

The hypothesis was also approved because three of the adult community volunteers did agree to participate in the project. The project manager is thankful to the three adult community volunteers that did agree to participate in the eight-week project.

They voluntarily put in their time and received training that enhanced their existing knowledge in the mentoring area and if they desired, they could continue their training in an existing mentoring program.

The execution of the project during the first four weeks using the church facilities went without interruption. After week four unexpected church activities such as wedding, funerals, evangelistic and anniversary activities occurring during the established training times causing disruptions to the scheduled training program. Some sessions had to be postponed and rescheduled during the week. Two training sessions had to be compressed into one due to one of the above church activities. All the projected training material was covered despite the disruptions.

A three-ring binder was provided to each adult community volunteer by the project manager to maintain the training material provided and to also maintain copies of their personal reflections on a particular subject matter, of copies of completed pre- and post-project questionnaires, a copy of their instructor evaluation and a copy of project completion certificate. All the project materials such as the three-ring binders, sheet protector, paper required to print training material, a note pad for each adult community volunteer, a notebook to record original reflections before submission to the project manager, and pens and highlighter were provided at project manager expense. Snacks and water were also provided at each session to ensure some sustenance during the two-hour training period. The project manager maintained a master copy of all documents used during the project. This material will be maintained for five years by the project manager and then reviewed to determine what material needs to be destroyed and what material should be maintained for future training activities.

Despite the disruption of the project sessions by unscheduled activities such as weddings, funerals, and evangelist activities, the project manager believes that the use of the church facilities as a meeting and training area was still a positive for the project execution and completion. The facilities were a familiar meeting place for the adult community volunteers and one that was easily traveled. The project manager was thankful to the Pastor for the use of the facilities at no cost to the project. The Pastor agreed with the need for this type of training. It would only enhance his own vision to bring new approaches to reaching the community not just with the Gospel but also with information that will strengthen his congregation in secular as well as spiritual activities.

Despite the large numbers of adult community volunteers who failed to participate in the project, areas such as mentoring, tutoring, efforts to provide family support in the areas of finances, and activities that should follow high school graduation, should continue to be pursued to strengthen the context. Failure to provide youth and young adults such training is not an option. The school to prison pipeline must be replaced with a desire to better one's own life through constructive activities, and the church led by a Pastor with such a vision can begin to lay the foundation upon which other successes can be built. The Gospel and secular activities merge together to form an environment where success can be generated and maintained resulting in a desire to become more than who we are. This paper closes in the words of Josh Gordan in his song He Raised Me Up:

When I was down and, oh my soul, so weary;
When troubles come and my heart burdened be;
Then I was still and wait here in silence,
Until you come and sit awhile with me.
You raised me up, so I can stand on mountains;
You raise me up, to walk on stormy seas; I am strong,

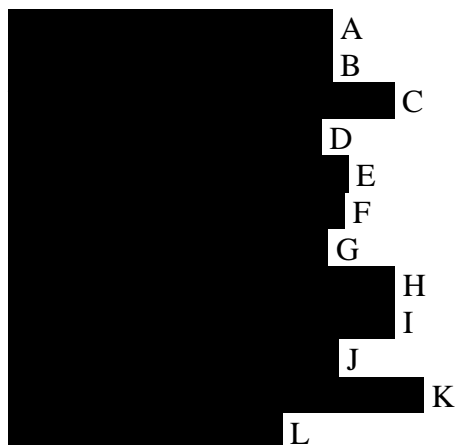
when I am on your shoulders;
You raised me up: To more than I can be.⁴

⁴ Josh Groban, “You Raised Me Up,” AZLyrics.com, <https://www.azlyrics.com/lyrics/joshgroban/youraisemeup.html>.

APPENDIX A
EXAMPLES OF QUALITATIVE METHODS

From: [REDACTED]
Date: 8/3/21 10:11 AM (GMT-05:00)
To: [REDACTED]
Subject: [REDACTED]

GM Sir. Here is list You have to get their Addresses! I haven't spoken with them about the project. Ask n see what they Say.



A
B
C
D
E
F
G
H
I
J
K
L

Figure A.1 Copy of Redacted Adult Volunteer Listing

USPS Tracking**Tracking Number:** 

Your item was delivered to an individual at the address at 12:29 pm on August 23, 2021
in LONGS, SC 29568.

Status

Delivered, Left with Individual

August 23, 2021 at 12:29 pm

LONGS, SC 29568

Figure A.2 Example of Redacted Certified USPS Tracking Information

Hello

My name is [REDACTED]

I hope this letter finds you well. And hope you have had a great time so far this summer. I am so excited to have your name provided by [REDACTED] as a possible candidate for a Mentoring Training project. This project is part of my doctoral program that I am completing at United Theological Seminary in Dayton, OH. The training project is to equip adult volunteers in Chesterfield Missionary Baptist Church with the tools allowing them to mentor youth and young adults in our community.

This letter is to verify that you would be willing to participate in an eight-week course of mentoring training. The tentative dates of the training would be eight weekends starting September 11, 2021, with a tentative completion date of October 30, 2021. These dates are tentative until I am able to meet with all the mentor trainees to see what changes are needed for the training dates to fit everyone's schedule. There will be a two-hour training session on each Saturday at Chesterfield Missionary Baptist Church covering subjects such as Community Service, Family Life, and Conflict Resolution to name a few.

During the sessions I will be sharing with you about experiences as a mentor, including roles and responsibilities in my own view. Please reply to this letter no later than August 30, 2021, so I can firm up the number of participants for this mentoring training project.

Please circle one of the responses below to verify that you do or do not want to participate in this mentoring training project. I am including a return stamped envelope for your response to this invitation. I look forward to hearing from you. I am willing to participate in the Mentoring Training Project to be held at Chesterfield Missionary Baptist Church tentatively during the dates of September 11, 2021, to October 30, 2021.

I am not willing to participate in the Mentoring Training Project to be held at Chesterfield Missionary Baptist Church tentatively during the dates of September 11, 2021, to October 30, 2021.

Thanks.

[REDACTED]

Mentoring Project Training Coordinator

Figure A.3 Example of Redacted Letter of Invitation sent to each Adult Volunteer

Confirmation Letter for Completion of Training

With due respect this letter is to inform X that your training session for the Training Mentoring Project has been completed. You have started this session from 11th of September 2021 and completed it on 10th of November 2021. I would like to thank you for taking the time and effort to completing these training elements. My hope is that in the future some youth or young adult will benefit from a relationship with you and that inroads to a new life style out of poverty can be achieved.

Thanks,

Regards.

Project Manager

Figure A.4 Example of Training Mentors Completion Document

Mentorship Program

The Willamette MBA mentorship program pairs MBA students with successful professionals in business, government and not-for-profit careers, offering a unique opportunity for guidance, coaching and relationship building. Mentors assist students by providing critical perspective and coaching as mentees focus on career interests, develop resumes of experience and create networks of professional contacts.

Students in Willamette's MBA program represent a diverse, global community. Our curriculum integrates business, government and non-profit management in a highly experiential environment. Mentees may be in their first or second year of the MBA program, international or domestic, and represent all spectrums of career tracks - early career, career change or career advancement.

WHAT MAKES A GOOD MENTOR?

Many people feel that being a mentor requires special skills, but mentors are simply people who have the qualities of good role models.

Mentors listen.	They maintain eye contact and give mentees their full attention.
Mentors guide.	Mentors are there to help their mentees find life direction, never to push them.
Mentors are practical.	They give insights about keeping on task and setting goals and priorities.
Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure A.5 Example of Pre and Post Mentoring Project Questionnaire

APPENDIX B

SESSIONS DEPARTURE SONG

You Raised Me up

Josh Groban

When I was down and, oh my soul, so weary;

When troubles come and my heart burden be;

Then, then am still and wait here in silence, Until you come and sit a while with me

You raised me up, so I can stand on mountains;

You raised me up, to walk on stormy seas;

I am strong, when I am on your shoulders;

You raised me up: To more than I can be.

Figure B Sessions Departure Song

APPENDIX C

ADULT VOLENTEERS REFLECTIONS

Reflections A

1) Do I feel that there is a need for mentors in our community? If so, can you figure out why they are missing?

1. Yes, I do feel that there is a great need for mentors in our community. I think they are missing because there is a lack of understanding what a mentor is, and what a mentor should be. The initial thought sometimes is that it takes a popular public figure or someone famous, in order to be a mentor. I think that deters people from trying to mentor others. They feel as though they haven't reached a particular status and don't have anything to offer.

2) Community Service is my topic.

3) Questions

a. As a mentor what would be the most important in a relationship with a mentee?

2. All the items on Pre-Project Survey are important because I think all of these things are dependent of each other. They each effect and drive the mentor and mentee relationship outcome. Neither one of these flourishes without the support of the other elements.

b. What is the difference between a mentor and a tutor?

3. A tutor specializes in a subject of one specific concept or process. A mentor shares experiences and offers guidance not necessary specializing in the issues. However, experience and prior knowledge can also provide guidance.

4. Community Service Scripture

5. Ephesians 2:10

6. Three Questions for other participants.

1. Are there any negative impacts to serving our community? List a few.
2. Should you serve your own community or serve outside of your community? Is there a difference?
3. Who is qualified to provide community service?

Figure C.1A. Session 5 Reflection 1 A

Reflection B

What makes a Good Mentor?

1. Mentors listen – Mentors listen attentively and in a non-judgmental manner.
2. Mentors Guide – Using life experiences to aid mentees in making more effective life decisions.
3. Mentors are Practical – Practical knowledge is easily recognized and most often accepted by mentees, making it easier to build relationships.
4. Mentors Educate – Education is the key to many situations in life and assists in developing a vision that is transferred from the mentor to the mentee.
5. Mentors provide insight – Mentors can shed light on areas that seem unreachable to the mentee. Mentors provide direction and insight that helps to guide the mentee positively.
6. Mentors criticize constructively – Constructive criticisms can aid in helping with self-evaluation which is a very important step in the mentoring process.

Figure C.1B Session 5 Reflection 1B

Questions and Reflection A

1. What thoughts have you experienced that can lead to a happy family? The thoughts of unity and well-being.
2. Is God necessary for the success of a family? Yes, 100%.

Family Life Reflection

Scripture – Ps. 133:1

How good and pleasant it is when God's people live together in unity.

What Family Life means to me:

Family Life is simply a foundation which is an important piece to all things. Having a happy family equips an individual to face the world outside of their personal space.

Having a stable foundation helps to make decisions and choices that have to be made in life. God is the cornerstone to building and maintaining a good family life

atmosphere for all to find some type of success. The family together will find it easier to navigate the problems that life will bring. While experiencing the ups and downs of life, God + family life provides a positive beacon of hope.

Figure C.2A Session 12 Reflection 2 A

Reflection Period 2

1. Do you feel Leadership would be received by the community? Positively or Negatively and why?

Yes, I do feel that leadership would be received in the community. On the Positive side, I feel that some people would be looking for positive change that a Leader could bring to the community. Some people may feel that a change from the norm could make a great impact on how the community and the current situation that the community maybe facing. On the Negative side comes jealousy and greed. Some people may feel that a Leader is not what they need because they liked how things were going before this Leader came. They may feel that this person only wanted to take over for their own personal gain or need and not for the community.

2. Choose a topic and be able to reflect on what the topic means to you?

Leadership to me means having the vision to know where you are leading your team. Making good decisions on putting people in the right place at the right time. Supporting others on your team by bringing them up and making them productive and effective on your team. Having great communication skills so that you can communicate your vision or ideas to your team.

Knowing how to motivate and inspire your team by trusting and respecting those who work with you. Having the humility to know that you don't have all the knowledge for everything but having the faith in your team that they know and share your vision. The team will understand where the Leader wants to take them.

3. My Three Questions:

- a. What type of Leadership do you feel our community needs?
- b. What does good leadership mean to you?
- c. What does good leadership look like?

4. Questions:

- a. As a mentor what Leadership would you suggest for use in the community?

I would suggest someone who had the characteristics of Gandhi, Martin Luther King, Jr. and Malcom X. They have to have or want unity, equality, truth, justice, honesty, intelligence, self-confidence, determination, passion, and most of all be a visionary.

- b. Name one function that Leadership must engage for Leadership to succeed?

Vision is necessary for a Leader to succeed. Without a vision with a plan, objectives, and goals than the Leadership will go not go anywhere.

Figure C.2B Session 12 Reflection B

Reflections A

Conflict Resolution

Scripture – James 1:19

Know this my beloved brothers: let every person be quick to hear, slow to speak, slow to anger.

Conflict Resolution is a skill and process that can be exercised daily. It can be applied each day of our lives. Scripture indicates that God knew how important it would be and armed us with what we need to accomplish it. Listening is the key! First thing is to listen, nothing else, just listen carefully before speaking. Then be slow to speak and slow to anger. To me this means to be careful what you say and surely don't say it out of anger and don't say it if it will cause anger. Resolving conflicts can be easy. We have to remember that in every case, conflict resolution must begin with us.

Questions

1. What thoughts have you experienced that can lead to a happy family? The thoughts of unity and well-being.
2. Is God necessary for the success of a family? Yes, 100%.

Questions

1. What thoughts have you experienced that can lead to a happy family? The thoughts of unity and well-being.

Figure C.3A Session 13 Reflection A

2. Is God necessary for the success of a family? Yes, 100%.
3. What thoughts have you experienced that can lead to a happy family? The thoughts of unity and well-being.
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Family Life Reflection

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Having a stable foundation helps to make decisions and choices that have to be made in life. God is the cornerstone to building and maintaining a good family life

atmosphere for all to find some type of success. The family together will find it easier to navigate the problems that life will bring. While experiencing the ups and downs of life, God + family life provides a positive beacon of hope.

Figure C.3A1 Session 13 Reflection A

Reflection Period Three

1. How do you feel about Trade School vs. College?
7. I feel that both has their advantages. I don't feel like one is greater than the other, however for someone that does not wish to spend a lot of time in school than Trade School would be the route to take. They would be spending less time in the classroom setting and spending less out of pocket money, without having to take out loans. They would be able to go and start into their field once their course was done. On the other hand I feel College is for those who want to pursue more education in their field. College can help you go more in depth on the career path of your choice. College is more expensive than a Trade School, and even though it will take you longer in College than Trade School, the outcome is the same.

2. Questions

- a. How do you feel about Trade School?
- b. What are your feelings on College?
- c. As mentors, do you feel that a trade school would be best for a mentee?
3. As a mentor, what suggestions would you give our community on Trade School vs College?

As a mentor I would bring in someone that has had the experiences from both sides that can share their ideas on what would be the right choices to make for the individual.

Figure C.3B Session 13 Reflection B

APPENDIX D
PRE-PROJECT QUESTIONNAIRES

Mentorship Program

The Willamette MBA mentorship program pairs MBA students with successful professionals in business, government and not-for-profit careers, offering a unique opportunity for guidance, coaching and relationship building. Mentors assist students by providing critical perspective and coaching as mentees focus on career interests, develop resumes of experience and create networks of professional contacts.

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Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure D.1 Pre-Project Questionnaire Adult Volunteer A

Pre-Project Questionnaire Adult Volunteer A Responses

Mentors listen - They are not critical but attentive knowing what they hear will aid in giving guidance.

Mentors guide – Also realizing that sometimes they can also learn from the mentee.

Mentors are practical – Organization is the key. Developing and sharing organizational skills is important.

Mentors educate – Sharing life experiences can be helpful, even the smallest thing can have a large impact.

Mentors provide insight – Positive lifestyle can help mentee is see the benefits of adjusting their own to align with mentors.

Mentors are accessible – This is important. Just having a listening ear can be the key and possibly minimizing bad choices.

Mentors criticize constructively – Does behavior influence character?

Figure D.1A Pre-Project Questionnaire Adult Volunteer A

Mentorship Program

The Willamette MBA mentorship program pairs MBA students with successful professionals in business, government and not-for-profit careers, offering a unique opportunity for guidance, coaching and relationship building. Mentors assist students by providing critical perspective and coaching as mentees focus on career interests, develop resumes of experience and create networks of professional contacts.

Students in Willamette's MBA program represent a diverse, global community. Our curriculum integrates business, government and non-profit management in a highly experiential environment. Mentees may be in their first or second year of the MBA program, international or domestic, and represent all spectrums of career tracks - early career, career change or career advancement.

WHAT MAKES A GOOD MENTOR?

Many people feel that being a mentor requires special skills, but mentors are simply people who have the qualities of good role models.

Mentors listen.	They maintain eye contact and give mentees their full attention.
Mentors guide.	Mentors are there to help their mentees find life direction, never to push them.
Mentors are practical.	They give insights about keeping on task and setting goals and priorities.
Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure D.2A Pre-Project Questionnaire Adult Volunteer B 1

B1 continued

1. Mentor needs to be able to hear what that person is trying to say. Focus on the words, their emotions and their feelings.
2. Mentors have to be able to guide their people by giving or showing them the tools that they will need to empower them through their journey.
3. As mentors, we need to get insight on what we need to help our people to push through and have confidence in what they want to do.
4. Mentors or a good mentor needs to be able to educate their people on life changes. They should be able to share their experiences as examples to mentees.
5. A Good Mentor needs to be accessible in case their people need either help or encouragement.
6. A Good Mentor needs to correct the people without being harsh, but with confidence and understanding of how to correct their mistakes or to change their situation.

Figure D.2B Pre-Project Questionnaire Adult Volunteer B

Mentorship Program

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Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure D.3 Pre-Project Questionnaire Adult Volunteer C

C1 continued

1. Mentors listen - I think this is necessary.
2. Mentors guide - Sometimes we need someone else to help us.
3. Mentors are practical – Someone to start us going in the right direction.
4. Mentors are educated – True.
5. Mentors provide insight – I do agree with that thought.
6. Mentors are accessible – Not sure on this point.
7. Mentors criticize constructively – You are right.

APPENDIX E

POST PROJECT QUESTIONNAIRES AND INSTRUCTOR'S EVALUATIONS

Mentorship Program

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Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure E.1A Post Project Questionnaire Adult Volunteer A

What makes a Good Mentor?

1. Mentors listen – Mentors listen attentively and in a non-judgmental manner.
2. Mentors Guide – Using life experiences to aid mentees in making more effective life decisions.
3. Mentors are Practical – Practical knowledge is easily recognized and most often accepted by mentees, making it easier to build relationships.
4. Mentors Educate – Education is the key to many situations in life and assists in developing a vision that is transferred from the mentor to the mentee.
5. Mentors provide insight – Mentors can shed light on areas that seem unreachable to the mentee. Mentors provide direction and insight that helps to guide the mentee positively.
6. Mentors criticize constructively – Constructive criticisms can aid in helping with self-evaluation which is a very important step in the mentoring process.

Figure E.1B Post Project Questionnaire Adult Volunteer A

Mentorship Program

The Willamette MBA mentorship program pairs MBA students with successful professionals in business, government and not-for-profit careers, offering a unique opportunity for guidance, coaching and relationship building. Mentors assist students by providing critical perspective and coaching as mentees focus on career interests, develop resumes of experience and create networks of professional contacts.

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Mentors educate.	Mentors educate about life and their own careers.
Mentors provide insight.	Mentors use their personal experience to help their mentees avoid mistakes and learn from good decisions.
Mentors are accessible.	Mentors are available as a resource and a sounding board.
Mentors criticize constructively.	When necessary, mentors point out areas that need improvement, always focusing on the mentee's behavior, never his/her character.

Figure E.2A Post Project Questionnaire Adult Volunteer B 1

Post Project Questionnaire Adult Volunteer B 2

1. Mentor needs to be able to hear what that person is trying to say. Focus on the words, their emotions and their feelings.
2. Mentors have to be able to guide their people by giving or showing them the tools that they will need to empower them through their journey.
3. As mentors, we need to get insight on what we need to help our people to push through and have confidence in what they want to do.
4. Mentors or a good mentor needs to be able to educate their people on life changes. They should be able to share their experiences as examples to mentees.
5. A Good Mentor needs to be accessible in case their people need either help or encouragement.
6. A Good Mentor needs to correct the people without being harsh, but with confidence and understanding of how to correct their mistakes or to change their situation.

Figure E.2B Post Project Questionnaire Adult Volunteer B 2

TEACHER EVALUATION FORM

(Sent by the Higher Education Commission, Islamabad vide letter No. 1-1/M(HRD&SP)/
HEC/2003/43 dated May 6, 2003 duly approved by the Competent Authority)

To be filled by the students

Course Title/Number _____
 Name of Instructor _____
 Department _____
 Semester/year _____

Use the scale to answer the following questions below and make comments 1-Strongly Disagree, 2-Disagree, 3-Somewhat Agree, 4-Agree, 5-Strongly Agree						
Instructor:						
A.	The instructor is prepared for each class.	1	2	3	4	5
B.	The instructor demonstrates knowledge of the Subject.	1	2	3	4	5
C.	The instructor has completed the whole course.	1	2	3	4	5
D.	The instructor provides additional material apart from the textbook.	1	2	3	4	5
E.	The instructor gives citations regarding current situations with reference to Pakistani context.	1	2	3	4	5
F.	The instructor communicates the subject matter effectively.	1	2	3	4	5
G.	The instructor shows respect towards students and encourages class participation.	1	2	3	4	5
H.	The instructor maintains an environment that is conducive to learning.	1	2	3	4	5
I.	The instructor arrives on time.	1	2	3	4	5
J.	The instructor leaves class on time.	1	2	3	4	5
K.	The instructor is fair in examination.	1	2	3	4	5

Figure E.3A Instructor's Evaluation Adult Volunteer A 1

Teacher's Evaluation Form Adult Volunteer A 2

- A. The instructor was prepared for every class. He approached every class equipped to deliver and receive our ideas and inputs. 5
- B. The instructor demonstrated a wealth of knowledge by sharing life experiences. It was clear that his knowledge base of the subject was present. 5
- C. 100% of classes were completed. 5
- D. Other material was provided which aided to provoke thought and encourage reflective writing. 5
- E. The instructor gives citations regarding current situations and reference to Pakistani context. N/A.
- F. Subject matter communicated very well by instructor. Sharing his own experiences helped greatly.
- G. Our instructor showed a tremendous amount of respect to each of us. As a result I feel we all developed a long-lasting relationship with each other. 5
- H. Each session was held in an environment that was more suitable for learning, comfortable, and welcoming. 5
- I. The instructor was always on time. 5
- J. The instructor always leaves on time and has been more than respectful to our time and needs. 5
- K. Our instructor was extremely fair. 5

Figure E.3B – Instructor's Evaluation Volunteer A 2

TEACHER EVALUATION FORM

(Sent by the Higher Education Commission, Islamabad vide letter No. 1-1/M(HRD&SP)/
HEC/2003/43 dated May 6, 2003 duly approved by the Competent Authority)

To be filled by the students

Course Title/Number _____

Name of Instructor _____

Department _____

Semester/year _____

Use the scale to answer the following questions below and make comments 1-Strongly Disagree, 2-Disagree, 3-Somewhat Agree, 4-Agree, 5-Strongly Agree						
Instructor:						
A.	The instructor is prepared for each class.	1	2	3	4	5
B.	The instructor demonstrates knowledge of the Subject.	1	2	3	4	5
C.	The instructor has completed the whole course.	1	2	3	4	5
D.	The instructor provides additional material apart from the textbook.	1	2	3	4	5
E.	The instructor gives citations regarding current situations with reference to Pakistani context.	1	2	3	4	5
F.	The instructor communicates the subject matter effectively.	1	2	3	4	5
G.	The instructor shows respect towards students and encourages class participation.	1	2	3	4	5
H.	The instructor maintains an environment that is conducive to learning.	1	2	3	4	5
I.	The instructor arrives on time.	1	2	3	4	5
J.	The instructor leaves class on time.	1	2	3	4	5
K.	The instructor is fair in examination.	1	2	3	4	5

Figure E.4A – Instructor's Evaluation Adult Volunteer B

Teacher's Evaluation Form Adult Volunteer B 2

Rev. Johnson was an excellent instructor. All of the material was well organized and put together in a timely manner. The knowledge of the course was well taught and I am elated to have been a part of this class. Thank you, Rev. Johnson.

- A. The instructor is prepared for each class. 5
- B. The instructor demonstrates knowledge of the Subject. 5
- C. The instructor has completed the course. 4
- D. The instructor provides additional material apart from the textbook. 4
- E. The instructor gives citations regarding current situations with reference to Pakistani context. N/A
- G. The instructor communicates the subject matter effectively. 5
- G. The instructor shows respect towards students and encourages class participation. 5
- H. The instructor maintains an environment that is conducive to learning. 5
- I. The instructor arrives on time. 5
- J. The instructor leaves class on time. 5
- K. The is fair in examination. 5

Figure E.4B – Instructor's Evaluation Adult Volunteer B

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